AN EPITOME

OF

THE HISTORY OF CEYLON,

COMPILED FROM NATIVE ANNALS:

AND

THE FIRST TWENTY CHAPTERS

OF

THE MAHAWANSO:

TRANSLATED BY

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CEYLON CIVIL SERVICE.

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INTRODUCTION.

The circumstances under which "The Epitome of the History of Ceylon," which is appended to this pamphlet, was compiled, are explained in the following letter:—

To the Editor of the Ceylon Almanac.

Sir,—In compliance with your request, I have the pleasure to send you a chronological table of the kings of Ceylon, compiled from the native annals extant in this island.

In the comparatively short period that this colony has been a British possession, several histories, besides minor historical notices, of Ceylon have already been published in English.

The individuals to whom we are indebted for those works, unacquainted themselves with the native languages, and misguided by the persons from whom they derived their information, have concurred in representing that there were no authentic historical records to be found in Ceylon.

Cordiner affords no information regarding them; and falls at once into an anachronism of 471 years, by applying the following remark to the Buddha worshipped in Ceylon: "Sir W. Jones, on taking the medium of four several dates, fixes the time of Buddha, or the ninth great incarnation of Vishnu, in the year 1014 before the birth of Christ."

Perceval asserts, that "the wild stories current among the natives throw no light whatever on the ancient history of the island: the earliest period at which we can look for any authentic information is the arrival of the Portuguese under Almeida, in 1505."

Bertolacci, in his valuable statistical work, states, "we learn, *from tradition*, that Ceylon possessed in former times a larger population and a much higher state of cultivation than it now enjoys: although we have no data to fix, with any degree of certainty, the exact period of this prosperity, yet the fact is incontestable. The signs which have been left, and which we observe upon the island, lead us gradually back to the remotest antiquity."

Philalethes, professedly writing "The History of Ceylon *from the earliest period*," which is prefixed to the last edition of Knox's historical relation of the island, dates the commencement of the Wejayan dynasty

in A.D. 106, instead of B.C. 543; and is then reduced to the necessity of adding, " Without attempting to clear a way, where so little light is afforded, through this labyrinth of chronological difficulties, I shall content myself with exhibiting the succession of the Cingalese sovereigns, with the length of their reigns, as it appears in Valentyn."

DAVY appears to have been more accurately informed; but dependent on the interpretations of the natives, who are always prone to dwell on the exaggeration and fictions which abound in all oriental literature, has been induced to form the opinion, that " the Singhalese possess no accurate record of events; are ignorant of genuine history; and are not sufficiently advanced to relish it. Instead of the one they have legendary tales, and instead of the other historical romances."

To publish now, in the face of these hitherto undisputed authorities, a statement containing an uninterrupted historical record of nearly *twenty four centuries*, without the fullest evidence of its authenticity, or at least acknowledging the sources from which the data are obtained, would be to require the public to place a degree of faith in the accuracy of an unsupported document, which it would be most unreasonable in me to expect. I must therefore beg, if you use at all the paper I now send you, that it be inserted in the detailed form it has been prepared by me, together with this letter in explanation.

The principal native historical record in Ceylon is the MAHA WANSE. It is written in Pali verse. The prosody of Pali grammar prescribes not only the observance of certain rules which regulate syllabic quantity, but admits of an extensive license of permutation and elision of letters, for the sake of euphony. As the inflexions of the nouns and verbs are almost exclusively in the ultimate syllable, and as all the words in each verse or sentence are connected, as if they composed one interminable word, it will readily be imagined what a variety of constructions each sentence may admit of, even in cases where the manuscript is free from clerical errors: but, from the circumstance of the process of transcription having been almost exclusively left to mere copyists, who had themselves no knowledge of the language, all Pali manuscripts are peculiarly liable to clerical and other more important inaccuracies; many of which have been inadvertently adopted by subsequent authors of Singhalese works, materially altering the sense of the original. It is, I presume, to enable the reader to overcome these difficulties, that the authors of Pali works of any note, composed in verse, usually published a commentary also, containing a literal rendering of the sense, as well as explanations of abstruse passages.

The study of the Pali language being confined, among the natives of Ceylon, almost entirely to the priesthood, and prosecuted solely for the purpose of qualifying them for ordination, their attention has been principally devoted to their voluminous religious works on Buddhism. I have never yet

met with a native who had critically read through, and compared their several historical works, or who had, till lately, seen a commentary on the MAHA WANSE; although it was the general belief that such a commentary did still exist, or at least had been in existence at no remote period. By the kindness of the provincial chief priest of Saffragam, I was enabled in 1827 to obtain a transcript of that commentary, from a copy kept in Mulgirigalla wihare, a temple built in the reign of Saidaitissa, about 130 years before the birth of Christ; and when brought with me to Kandy, I found that the work had not before been seen by the chief or any one of the priests, of either of the two establishments which regulate the national religion of this island.

It had heretofore been the received opinion of the best informed priests, and other natives, that the MAHA WANSE was a national state record of recently-past events, compiled at short intervals by royal authority, up to the reign in which each addition may have been made; and that it had been preserved in the archives of the kingdom.

The above-mentioned commentary has not only afforded valuable assistance in elucidating the early portion of the MAHA WANSE, but it has likewise refuted that tradition, by proving that MAHA NAAMA TERRONNANSE, the writer of that commentary, was also the author of the MAHA WANSE from the commencement of the work to the end of the reign of Maha Sen, comprising the history of Ceylon from B. C. 543 to A. D. 301. It was compiled from the annals in the vernacular language then extant, and was composed at Anooraadhapoora under the auspices of his nephew Daasen Kelliya, and the minister Deegha Sandana, between A. D. 459 and 477. It is still doubtful whether MAHA NAAMA was not also the author of the subsequent portion, to his own times. As the commentary, however, extends only to A. D. 301, and the subsequent portion of the work is usually called the SOOLOO WANSE, I am disposed to infer that he only wrote the history to A. D. 301.

From the period at which Maha Naama's work terminated, to the reign of Praakrama Bahoo in A. D. 1267, the Sooloo Wanse was composed, under the patronage of the last named sovereign, by Dharma Kirti Terronnanse at Dambedeniya. I have not been able to ascertain by whom the portion of the history from A. D. 1267 to the reign of Praakrama Bahoo of Kurunaigalla was written, but from that reign to A. D. 1758, the Maha or rather Sooloo Wanse was compiled by Tibbottoowewe Terronnanse, by the command of Kirti-Sree, partly, from the works brought during his reign by the Siamese priests, (which had been procured by their predecessors during their former religious missions to this island,) and partly from the native histories, which had escaped the general destruction of literary records, in the reign of Raaja Singha I.

The other works from which the accompanying statement has been framed,

and which have supplied many details not contained in the MAHA WANSE, are the following; which are written in Singhalese, and contain the history of the island, also from B. C. 543, to the period each work was written.

The POOJAAWALLEYE, composed by Mairoopaada Teronnanse, in the reign of Praakarama Bahoo, between A. D. 1267 and 1301.

The NEEKAAYSANGRAHA or SAISANAAWATAARA, by Daiwarakhita Jaya-Bahoo Teronnanse, in the reign of Bhuvaneka Bahoo in A. D. 1347.

The RAAJA RATNAIKARA, written at a more recent period (the exact date of which I have not been able to ascertain) by Abbayaraja Teronnanse of Walgampaaye.

The RAAJAWALLEYE, which was compiled by different persons at various periods, and has both furnished the materials to, and borrowed from, the MAHA WANSE.

Lastly, WILBAAGEDERA MUDIYANSE's account of his embassy to Siam in the last century.

From these native annals I have prepared hastily, and I am aware very imperfectly, an Epitome of the History of Ceylon, containing its chronology, the prominent events recorded therein, and the lineage of the reigning families; and given, in somewhat greater detail, an account of the foundation of the towns, and of the construction of the many stupendous works, the remains of which still exist, to attest the authenticity of those annals.

The materials from which this statement is framed, were collected by me (assisted in the translation from the Pali by my native instructors) some years ago, when it was my intention to have arranged them for publication. Subsequent want of leisure, and the announcement of the proposal of publishing, in England, the translation of the greater part of the works noticed by me, have deterred me from prosecuting that project. By the last accounts received from home, the translation was in an advanced stage for publication. Its appearance in this country may, therefore, now be early looked for.

In the mean time, the circulation of this abstract of the History of Ceylon may be the means of making the translation more sought for when it arrives; and, at the present moment, when improved means of communication are being established to Anooraadhapoora and to Trincomalie, traversing the parts of the island in which the ruins of the ancient towns, tanks, and other proofs of the former prosperity of Ceylon are chiefly scattered, this statement will perhaps be considered an appropriate addition to your Almanac for the ensuing year.

I am, Sir, your faithful obedient servant,

Kandy, September 14th, 1832.

GEORGE TURNOUR,

Ceylon Civil Service.

A few private copies, as well of the "Epitome" as of the "Historical Inscriptions" which appeared in the local almanac of the ensuing year, were printed for me at the time those periodicals were in the press;—the distribution of which, from various causes, was deferred for a considerable period of time.

In this interval, the long expected edition of the Mahawanso, translated in this island and published in England, under the auspices of Sir A. Johnston, arrived in India, forming the first of three volumes of a publication, entitled "THE SACRED AND HISTORICAL BOOKS OF CEYLON."

This laudable endeavour on the part of the late chief justice of this colony, to lay before the European literary world a correct translation of an Indian historical work—the most authentic and valuable perhaps ever yet brought to its notice—having, most unfortunately, failed, I have decided on proceeding with the translation commenced some years ago; the prosecution of which I had abandoned under the circumstances explained in the foregoing letter.

In now recurring to this task, however, the object I have in view, is not solely to illustrate the local history (the importance of which it is by no means my intention to depreciate by this remark), but also to invite the attention of oriental scholars to the historical data contained *in the ancient Pali Buddhistical records*, as exhibited in the Mahawanso, contrasted with the results of their profound researches *in the ancient Sanscrit Hindu records*, as exhibited in their various publications and essays, commencing from the period when the great Sir William Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Before I enter upon this interesting question, in justice equally to Sir A. Johnston and to the native literature of Ceylon, I have, on the one hand, to endeavour to account for one of the most extraordinary delusions, perhaps, ever practised on the literary

world; and, on the other, to prevent these "SACRED AND HISTORICAL BOOKS OF CEYLON," as well as the "HISTORY of BUDDHISM," (also published under that right honorable gentleman's auspices) being recognized to be works of authority, or adduced to impugn the data which may hereafter be obtained from the Buddhistical records in the Pali or any other oriental language.

The course pursued by Sir A. Johnston, both in collecting the originals, and procuring translations of "THE SACRED AND HISTORICAL WORKS OF CEYLON," is detailed in the following letter, which is embodied in the preface to these translations.

To the Chairman and Deputy Chairman of the Court of Directors.

19, *Great Cumberland Place*, 13*th Nov.* 1826.

GENTLEMEN,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called Mahavansi, the Rajavali, and the Rajaratnacari. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and first member of his majesty's council on that island, and after a constant intercourse, both literary and official, for many years, with the natives of every cast and of every religious persuasion in the country, I felt it to be my duty to submit it,

as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable, abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion, and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the wise and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect; and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the Mahavansi, Rajavali, Rajaratnacari, as containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Budhu religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had from time to time produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. And the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received; and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pali and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan missionary, and who is the best European Pali and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALEX. JOHNSTON.

Nothing, surely, could be more commendable than the object and the proceeding here detailed; nor could any plan have been adopted apparently better calculated to supply the deficiency arising from his own want of knowledge of the languages in which these works are composed, than the precautions thus taken by him for the purpose of insuring the authenticity of the translations. Who those individuals may be whom Sir A. Johnston was induced to consider "*two of the ablest priests of Buddha on that island,*" by whom "the copies of these works which were presented to me (Sir A. Johnston) after having been compared by my direction with *all the best copies* of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected," I have not ascertained. But it is evident that they were either incompetent to perform the task they undertook of rendering the Pali Mahawanso into Singhalese, or they totally misunderstood the late chief justice's object. Instead of procuring an authentic copy of the Pali original, and translating it into the vernacular language (from which "*the official translators*" were to transfer it into English), they appear, (as regards the period of the history embraced in some of the early chapters) to have formed, to a certain extent, a compilation of their own; amplifying it considerably beyond the text with materials procured from the commentary on the Mahawanso,

and other less authentic sources; and in the rest of the work, the original has, for the most part, been reduced to a mutilated abridgment.

This compilation, or abridgment, extends only to the 88th chapter of the Maháwanso, which brings the history of Ceylon down to A. D. 1319; within that period, moreover, the reigns of several kings are omitted: whereas in the perfect copies, the historical narration is continued for four centuries and a half further, extending it to the middle of the last century.

The "*official translators*," by whom this Singhalese version is stated to have been rendered into English, were, and to a certain extent still are, selected from the most respectable, as well in character as in rank, of the maritime chiefs' families. They profess, almost without exception, the Christian faith; and for the most part, are candidates for employment in the higher native offices under government. Their education, as regards the acquisition of their native language, was formerly seldom persevered in beyond the attainment of a grammatical knowledge of Singhalese:—the ancient history of their country, and the mysteries of the religion of their ancestors, rarely engaged their serious attention. Their principal study was the English language, pursued in order that they might qualify themselves for those official appointments, which were the objects of their ambition. The means they possessed of obtaining an education in English, within the colony, at that period, prior to the establishment of the valuable missionary institutions since formed, were extremely limited; while the routine of their official duties, after they entered the public service, were not calculated to improve those limited attainments. These remarks, however, apply to the past, and not the present condition of the colony; and I should be doing the higher orders of the natives—of the maritime provinces at least—great injustice if I did not add, that they have both readily availed themselves of the improved means since

placed within their reach, and amply proved, by several highly creditable examples, their capacity to derive the fullest benefit from the opportunities so afforded to them. Nevertheless to the causes above suggested must, I believe, be attributed both the defects in composition, and the numerous obvious perversions of the sense of the Singhalese abridgment of the text, exhibited in the translations of "The SACRED AND HISTORICAL BOOKS OF CEYLON."

As illustrations of the latter description of defects, I shall confine myself to noticing two instances.

Page 74. "The son of the late king Muttesiwe, called *Second Petissa*, became king of the island of Ceylon. He was a fortunate king:" p. 83. "This was in the year of our Buddho 236, in the eighteenth year of the reign of the king Darmasoka, and of the first year of the reign of *Petissa the second*, on the fifteenth day of the month of poson:" and similarly in every instance in which that sovereign is named, he is called "*Petissa the second.*" Now the monarch here spoken of, is the most celebrated rája in the history of Ceylon; the ally of Asóko, the emperor of India, and the founder of buddhism in this island. His individual name was "Tisso." From his merits (according to the buddhistical creed) in a former existence, as well as in this world, he acquired the appellation of "Dewánanpiatisso;" literally, "of-the-déwos-the-delight-tisso." This title in the Singhalese histories is contracted into "Dewenipaitissa;" and in the vernacular language, "deweni" also signifies "second." These "*official translators*," ignorant of the derivation of this appellation, and of these historical facts, and unmindful of the circumstance of no mention having previously been made of "*Petissa the first*" in the work they were translating, at once designate this sovereign "*Petissa the second*"!!

In explaining the second unintentional perversion of the text above referred to, I shall have to notice the mischievous effects

which result from appending notes of explanation, when the subject of the text is not thoroughly understood.

Page 1. "In former times, our gracious Budhu, who has overcome the five deadly sins, having seen Budhu Deepankare,* did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus † had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient: he is the Budhu, the most high lord Guádma, who redeemed the living beings from all their miseries."

The rendering of this passage, as a specimen of the translators' style, compared with the rest of the translation, is rather above than below par. The only intrinsic errors imputable to it, if no notes had been appended, would have consisted,—first, in the statement that there were "*twenty four*" instead of "*twenty three Buddhos*" *subsequent to Deepankara;* and, secondly, in adopting the peculiar spelling, "Guádma," for the name of the present Buddho, in the translation of a Ceylonese work, in which he is invariably designated "Goutama." But two fatal notes are given on this passage, which cruelly expose the true character, or origin, of these blunders: viz.,

* "In the Budhist doctrine (according to the first note) there are to be five Budhus in the present kalpe: Mahádewánan, Goutama, Deepankara—these have already existed and are in niewana;—Guádma, the fourth, is the Budhu of the present system, which has lasted 2372 years in 1830; the Budhu verousa or era, according to the greatest number of coincident dates, having commenced about the year 540 B. C."

† "The Loutouros Budhus (according to the second note) are inferior persons, being usually the companions of the Budhu, for their zeal and fidelity exalted to the divine privileges."

The former of these notes makes "Deepankara" the *immediate predecessor* of Goutama; all "*subsequent* Buddhos," therefore, must become equally *subsequent* to him,—and yet the term is applied in the translation to those *predecessors* of Goutama, by whom his advent was *predicted!*

In this instance also, as in the case of "*Petissa the second*," the error lies in the rendering of the word, which has been translated into "*subsequent.*"

There are two classes of Buddhos, styled, respectively, in Páli, "Lókuttaro" and "Pachchéko." The former term, derived from "Lókassa-uttaro contracted into "Lókuttaro," signifies "the supreme of the universe." The latter from "Pati-ékan," by permutation of letters contracted into "Pachchéko" and "Pachché," signifies "severed from unity (with supreme buddhohood);" and is a term applied to an inferior being or deity, who is never coexistent with a supreme Buddho, as he is only manifested during a "buddhántara," or the period intervening between the nibbána of one, and the advent of the succeeding supreme Buddho; and attains nibbána without rising to supreme buddhohood. These terms in Singhalese are respectively written "Louturá" and "Pasé." But "passé" (with a double *s.*) in the vernacular language, also signifies "subsequent." No native Buddhist, however uneducated, would have committed the error of asserting, that there were twenty four Buddhos exclusive of Dipankaro; as the prediction of Goutama's advent is a part of a religious formula in constant use, which specifies either "the twenty four Buddhos and the Pasé Buddhos," or "the twenty four Buddhos, commencing with Dipankaro, and the Pasé Buddhos," as having been the sanctified characters who vouchsafed to him the "wiwerana" or sacred assurance. By some jumble, however, the word "pasé" has been translated into "subsequent," and made to agree with the "twenty four supreme Buddhos," instead of being rendered as the appellation of an inferior Buddho. Hence the rendering of the passage "did express his wish to attain the state of Budhu, to save living beings, as twenty four *subsequent* Budhus had done."

The revisers of this translation appear to have been aware that there was some confusion or obscurity in this passage, and

therefore appended the second note of explanation. In that note, however, an explanation is given conveying, unfortunately, a meaning precisely the reverse of the correct one. The "Louturá Budhus" are stated to be "inferior persons, usually the companions of the Budhu;" whereas the word literally signifies "supreme of the universe;" and on the other hand, the appellation "Pasé Buddho" signifies, as specifically, the reverse of co-existence or companionship.

The first note, quoted above, is, if possible, still more calculated than the translation itself, to prejudice the authenticity of the buddhistical scriptures in Ceylon, when compared with the sacred records of other buddhistical countries.

In the translation, the present Buddho is called "Guádma." As the English writers on subjects connected with buddhism in the various parts of Asia rarely spell the name similarly, it would have been reasonable to infer that "Guádma" was here intended for the Ceylonese appellations (Páli) "Gótamo," (Singhalese) "Goutama." The revisers, however, of the translation, in this instance also, think it necessary to offer a note of explanation. The object of their note appears to be to give the names of the four Buddhos of this (Páli) "kappo," (Singhalese) "kalpa," who have already attained buddhohood. They specify them to be Mahádewánan, Goutama, Deepankara, and Guádma: in which enumeration, with their usual ill luck, they are wrong in every single instance. "Mahádewánan" is not the individual name of any one of the twenty four Buddhos. It is an epithet applying equally to all of them, and literally means "the chief of the déwos." The first Buddho of this kappo was "Kakusandho." The second was not "Goutama," (for when speaking of the twenty four Buddhos there is no other Goutama than the Buddho of the present period) but "Konágamano." The third is not "Deepankara," for he is the first of the twenty four Buddhos, but "Kassapo." The fourth, or present Buddho, is not "Guádma," but, in Páli, Gótamo; and, in Singhalese, Goutama. As this name, however, had been already appropriated in this

work for the second Buddho of this kappo, the publishers have, I presume, adopted the spelling "Guádma" to distinguish the one from the other.

It will scarcely be believed that all this confusion arises from the endeavour to illustrate a work, which, in the clearest manner possible, in its fifteenth chapter, gives a connected history of these four Buddhos; nor can the publishers altogether throw the blame of these mistakes on their coadjutors, the "*two ablest priests of Buddha*," and the "*official translators;*" for even in their translated abridgment of the fifteenth chapter (p. 92) the names of these four Buddhos are specified.

In another respect, however, either the said priests, or the translators, must be held responsible for a still more important error, which has led Mr. Upham, in his Introduction (p. xxii.) to notice, and comment on, the discrepancies of the buddhistical records of Ceylon, as compared with those of Nepal. He observes, "of these personages (the Buddhos mentioned in the Nepal records) only the four last are mentioned in the pages of Singhalese histories. References are indeed occasionally made to an anterior Budhu, but as no names or particulars are given, we are chiefly indebted for our knowledge of these preceding Budhus, viz., Wipasya, Sikhi, and Wisabhu, to the Nepalese and Chinese histories."

It is indeed unfortunate for the native literature of Ceylon, that it should be so misrepresented in an introduction to a work, which in the original contains in the first page, the *name of every one of the twenty four Buddhos, stated in the order of their advent;* to which work there is a valuable commentary, either giving the history of every one of these Buddhos, or referring to the authorities in which a detailed account of them may be found. Nor can the "*two ablest priests of Buddha*," and the other parties employed by Sir A. Johnston in collecting these records, plead ignorance of the existence of that valuable commentary (Tíkáya-Mahâwanso), for I observe in the list of Páli and Singhalese books,—vol. iii. p. 170,—two copies of that

work are mentioned; one in the temple at Mulgirigalla, from which my copy was taken; and the other in the temple at Bentotte.

This translation, which abounds in errors of the description above noticed, is stated to have been made "under the superintendence of the late native chief of the cinnamon department, (Rájapaxa, maha modliar), *who was himself the best Páli and Singhalese scholar* in the country." I was personally acquainted with this individual, who was universally and deservedly respected, both in his official and private character. He possessed extensive information, and equally extensive influence, among his own caste at least, if not among his countrymen generally; and as of late years, the intercourse with the buddhistical church in the Burmese empire had been chiefly kept up by missions from the priesthood of his (the chalia) caste in Ceylon, the late chief justice could not, perhaps, have applied to any individual more competent to collect the native, as well as Burmese, Páli annals; or more capable of procuring the best qualified translators of that language into Singhalese, from among the Páli scholars resident in the maritime districts of the island, than Rájapaxa was. This was, however, the full extent to which this chief *could* have efficiently assisted Sir A. Johnston, in his praiseworthy undertaking; for the maha modliar was not himself either a Páli, or an English scholar. That is to say, he had no better acquaintance with the Páli, than a modern European would, without studying it, have of any ancient dead language, from which his own might be derived. As to his acquaintance with the English language, though he imperfectly comprehended any ordinary question which might be put to him, he certainly could not speak, much less write, in reply, the shortest connected sentence in English. *

* In 1822, five years after Sir A. Johnston left Ceylon, and before I had acquired a knowledge of the colloquial Singhalese, as Magistrate of Colombo, I had to examine Rájapaxa, maha modliar, as a witness in my court. On that occasion, I was obliged to employ an interpreter (the present perma-

He must therefore (unless he has practised a most unpardonable deception on Sir A. Johnston) be at once released from all responsibility, as to the correctness, both of the Páli version translated into Singhalese, and of the Singhalese version into English.

There is some similar misapprehension in pronouncing the late Rev. Mr. Fox, by whom the English translation is stated to have been revised in England, to be "*the best European Páli and Singhalese scholar at present in Europe.*" I had not the pleasure of being personally acquainted with this gentleman, who left the colony, I believe, soon after I arrived in it. I have always heard him spoken of with respect, in reference to his zeal in his avocation, and his attainments as an European classical scholar. I am, however, credibly informed, that this gentleman also had no knowledge of the Páli language.

A letter from Mr. Fox is inserted in the Introduction, p. xi., of which I extract the three first sentences.

"Having very carefully compared the translations of the three *Singhalese* books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity the sense of the original copies.

"A more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant, esteemed of authority among the professors of buddhism, to give a fair view of the civil and mythological history of buddhism, and countries professing buddhism.

"The Mahavansi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Páli copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Játakas or incarnations of Buddha."

This extract serves to acquit him at once of laying claim to any knowledge of the Páli language; as he only speaks of having

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nent assessor, Mr. Dias, modliar) not only to convey his Singhalese answers in English to me, but to interpret my English questions in Singhalese to him, as he was totally incapable of following me in English. With Europeans he generally conversed in the local Portuguese.

"carefully compared the translations of the *three Singhalese* books submitted to him with the originals." But what shall I say of the prejudice he has raised against, and the injustice he has done to, the native literature of Ceylon, when he pronounces the wretched jargon into which a mutilated abridgment of the Mahâwanso is translated "to be correct translations, giving with great fidelity the sense of the original copies;" and then proceeds to declare, (in reference to that mutilated abridgment and its accompaniments,) "a more judicious selection, in my judgment, could not have been made from the numerous buddhist works extant." ! !

Mr. Fox labors also under some unaccountable delusion, when he speaks of "abridged temple copies," and calls the Mahâwanso a "sacred work," found in almost all the temples. It is, on the contrary, purely and strictly, an historical work, seldom consulted by the priesthood, and consequently rarely found in the temples; and I have never yet met with, or heard of, any abridged copy of the work. In direct opposition to this statement, Mr. Upham, to whom the publication of these translations was intrusted, and who was the author of "The History of Buddhism," makes the following note at p. 7 of that work:

"According to the information prefixed in a manuscript note, by the translator, Raja-pakse, a well known intelligent native of Ceylon, the Mahawansi is one of the most esteemed of all the sacred books of his countrymen, and has the character of being among the oldest of their writings, being throughout composed in Palee, the sacred buddhist language. This work has been so carefully preserved, that but slight differences are observable between the most ancient and most modern copies. It does not appear at what period it was composed, but it has been in existence from the period that the books of Ceylon were originally written, and it contains 'the doctrine, the race, and lineage of Budha,' and is, in fact, the religion and history of buddhism."

I need hardly suggest, after what has been already stated, that Rájapaxa never could have been the real author of this note, asserting that the Mahâwanso "is one of the most esteemed

of all the *sacred* books of his countrymen;" nor could he have represented an history extending to the middle of the last century, and containing in it the specification of the reign in which the several portions of it were composed, to have "been in existence from the periods that the books of Ceylon were originally written."

In his preface to the same work, Mr. Upham distinctly "disclaims all pretension to the philological knowledge and local information, requisite to render discussion useful, and illustration pertinent." The spirit of candour in which this admission is made, would entitle Mr. Upham to be considered exclusively in the light of a publisher, irresponsible for any defect the work he edites may contain. A fatality, however, appears to attach to the proceedings of every individual connected with the publication of these Ceylonese works, from which Mr. Upham himself is not exempt, if the introduction, and the notes appended, to the translation of "The SACRED AND HISTORICAL BOOKS" are to be attributed to him.

Thus, p. 83, the translator states that "Mahindo was accompanied with his nephew Sumenow, a samanere priest, seven years old, *the son of his sister Sangamittrah;*" and p. 97, "The first queen Anulah, and 500 other queens, having obtained the state of Sakertahgamy, and also 500 *pleasure women*, put on yellow robes; that is, became priestesses." But when this publisher touches upon the same subjects in the following passage, p. 100, "in these days, the queen Anulah, together with 1000 women, were created priestesses by the Sangamittrah, and obtained the state of rahat;" he thinks it necessary to enlighten his readers with a note: and forgetting altogether that he has to deal with "*matron* queens and *pleasure* women," he gravely remarks, that "priestesses, although not now existing among the buddhists, were at this period of such sanctity, that an offender when led forth to be put to death, who was

so fortunate to meet one of these *sacred virgins*, was entitled, at her command, to a pardon; and this privilege was *subsequently copied*, and adopted among the Romans, in the case of the vestal virgins." Mr. Upham has no more valid authority for saying that these "matrons and pleasure women" were considered either to assume the character of "sacred virgins" by their ordination, or to have been held in greater veneration than the rahat priests, than that the privilege of demanding the pardon of offenders, "was *subsequently copied*, and adopted among the Romans." Again, p. 222, in a note, he states correctly enough, that the "upasampadá were the priests of the superior quality." But at p. 300, where the ceremony of upasampadá (which simply signifies ordination) is mentioned, he forgets the former, and the correct rendering, and adds a note in these words: "this was the burning the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose." These instances of the same facts and circumstances being correctly stated in one, and incorrectly in another part, of both these publications, are by no means of infrequent occurrence; which only tend to aggravate the neglect or carelessness of the parties employed in conducting this publication. Where such inaccuracies could be committed in the "SACRED AND HISTORICAL BOOKS," when an occasional note only is attempted, it may readily be imagined what the result must be, when Mr. Upham is employed to write "The HISTORY AND DOCTRINE OF BUDDHISM from Sir. A. Johnston's collection of manuscripts."

Imperfect as the information connected with buddhism possessed by Europeans at present is, it would not have been reasonable to have expected any connected and correct account of the metaphysical and doctrinal portions of that creed; and until the "pitakattaya," or the three pitakas, which contain the buddhistical scriptures, and the ancient commentaries on them, are either consulted in the original, or correctly translated, there

must necessarily prevail great diversity of opinions on these abstruse and intricate questions. But in the historical portion, at least, for which the data are sufficiently precise, and readily obtained in the native annals of this island, "The History of Buddhism" ought to have been exempt from any material inaccuracies. Even in this respect, however, the work abounds in the grossest errors. Thus, p. 1., in describing Ceylon, Mr. Upham speaks of "that island which the Buddha Guādma, this distinguished teacher of the eastern world, has chosen to make *the scene of his birth*, and the chief theatre of his acts and miracles: p. 2. referring to Adam's peak, he says, "it is celebrated for possessing the print of Buddha's foot left on the spot, *whence he ascended to the Déwalóka heavens*:" p. 73. "The buddhist temple of Mulgirigala *on Adam's peak*, is declared to be within this region (Jugandara Parwatte.")

It is scarcely possible for a person, not familiar with the subject, to conceive the extent of the absurdities involved in these, and other similar passages. It is no burlesque to say, that they would be received, by a Ceylonese buddhist, with feelings akin to those with which an Englishman would read a work, written by an Indian, professedly for the purpose of illustrating the history of christianity to his countrymen, which stated,—that England was the scene of the birth of our Saviour; that his ascension took place from Derby peak; and that Salisbury cathedral stood on Westminster abbey.

And yet these are the publications put forth, as correct translations of, and compilations from, the native annals of Ceylon. Such is the force, respectability, and apparent competency of the attestations by which "The Sacred and Historical Works of Ceylon" are sustained, that they have been considered worthy of being dedicated to the king, patronised by the court of directors, and sent out to this island, by the secretary of state, to be preserved among the archives of this government!!

After this signal failure on the part of Sir A. Johnston, and after the disappointments which have hitherto attended the labors of orientalists, in their researches for historical annals, *comprehensive in data and consistent in chronology*, I have not the hardihood to imagine, that the *translation alone* of a Páli history, containing a detailed, and chronologically continuous, history of Ceylon, for *twenty four centuries;* and a connected sketch of the buddhistical history of India, embracing the interesting period between B.C. 600, and B.C. 300; besides various other subsequent references, as well to India, as the eastern peninsula; would, without the amplest evidence of its authenticity, receive the slightest consideration from the literary world. I have decided, therefore, on publishing the *text also*, printed in roman characters, pointed with diacritical marks.

My object in undertaking this publication (as I have already stated) is, principally, to invite the attention of oriental scholars to the historical data contained in the ancient Páli buddhistical records, as exhibited in the Maháwansò; contrasted with the results of their profound researches, as exhibited in their various publications and essays, commencing from the period when Sir W. Jones first brought oriental literature under the scrutiny and analysis of European criticism.

Half a century has elapsed since that eminent person formed the Bengal Asiatic Society, which justly claims for itself the honor of having "numbered amongst its members all the most distinguished students of oriental literature, and of having succeeded in bringing to light many of the hidden stores of Asiatic learning." Within the regions to which their researches were in the first instance directed, the prevailing religion had, from a remote period, extending back, perhaps, to the christian era, been hinduism. The priesthood of that religion were considered to be exclusively possessed of the knowledge of the ancient literature of that country, in all its various branches.

The classical language in which that literature was embodied was SANSCRIT.

The rival religion to hinduism in Asia, from a period too remote to admit of chronological definition, was buddhism. The last successful struggle of buddhism for ascendency in India, was in the fourth century before the christian era. It then became the religion of the state. The ruler of that vast empire was, at that epoch, numbered amongst its most zealous converts; and fragments of evidence, literary, as well as of the arts, still survive, to attest that that religion had once been predominent throughout the most civilized and powerful kingdoms of Asia. From thence it spread to the surrounding nations; among whom, under various modifications, it still prevails.

Hinduism, as the religion at least of its rulers, after an apparently short interval, regained its former ascendency in India; though the numerical diminution of its antagonists would appear to have been more gradually brought about. Abundant proofs may be adduced to shew the fanatical ferocity with which these two great sects persecuted each other,—a ferocity which mutually subsided into passive hatred and contempt, only when the parties were no longer placed in the position of actual collision.

European scholars, therefore, on entering upon their researches towards the close of the last century, necessarily, by the expulsion of the buddhists, came into communication exclusively with hindu pundits; who were not only interested in confining the researches of orientalists to Sanscrit literature, but who, in every possible way, both by reference to their own ancient prejudiced authorities, and their individual representations, labored to depreciate in the estimation of Europeans, the literature of the buddhists, as well as the PALI or MÁGADHI language, in which that literature is recorded.

The profound and critical knowledge attained by the distinguished Sanscrit scholars above alluded to, has been the means of elucidating the mysteries of an apparently unlimited mythology; as well as of unravelling the intricacies of Asiatic astronomy, mathematics, and other sciences,— of analysing their various

systems of philosophy and metaphysics,—and of reducing tracts, grammatical as well as philological, into condensed and methodised forms; thereby establishing an easier acquirement of that ancient language, and of the varied information contained in it.

The department in which their researches have been attended with the least success, is History; and to this failure may perhaps be justly attributed the small portion of interest felt by the European literary world in oriental literature. The progress of civilization in the west has, from age to age, nay, from year to year, added some fresh advancement or refinement to almost every branch of the arts, sciences, and belles lettres; while there is scarcely any thing, as hitherto developed in Asiatic literature, which could be considered either as an acquisition of practical utility to European civilization, or as models for imitation or adoption in European literature.

In the midst, nevertheless, of this progressively increasing discouragement, the friends of oriental research have proportionately increased their exertions, and extended the base of their operations. The formation of the Royal Asiatic Society of Great Britain and Ireland, and of similar institutions on the continent of Europe; and the more rapid circulation of discoveries made in Asia, through the medium of the monthly journal of the Asiatic Society of Bengal, during the last four years, afford undeniable proofs of unabated exertion in those researches. To those who have watched the progress of the proceedings of these institutions, no small reward will appear to have crowned the gratuitous labórs of orientalists. In the pages of the Asiatic Journal alone, the decyphering of the alphabets in which the ancient inscriptions scattered over Asia are recorded, (which is calculated to lead to important chronological and historical results); the identification and arrangement of the ancient coins found in the Panjab; the examination of the recently discovered fossil geology of India; the analysis of the Sanscrit and Tibetan buddhistical records, contained in "hundreds of volumes," by professor Wilson; and the translation of the hindu plays, by the same distinguished scholar;—exhibit

triumphant evidence, that at no previous period had oriental research been exerted with equal success. Yet it is in the midst of this comparatively brilliant career, and at the seat of the operations of the Bengal Asiatic Society, that the heaviest disappointment has visited that institution. It has within the last year been decided by the supreme government of India, that the funds which "have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, are henceforth to be appropriated to purposes of English education." In an unavailing effort of the Asiatic Society to avert that decision, the supreme government has thought proper to designate the printing of several standard oriental works, then in progress, to be "to little purpose but to accumulate stores of waste paper."

I advert not to these recent discussions in Bengal with any view to take part in them. My object is exclusively to show that the increasing discouragement or indifference evinced towards oriental research, does not proceed either from the exhaustion of the stores to be examined, or from the relaxation of the energy of the examiners; and to endeavour to account for the causes which have produced these conflicting results.

The mythology and the legends of Asia, connected with the fabulous ages, contrasted with those of ancient Europe and Asia Minor, present no such glaring disparity in extravagance, as should necessarily lead an unprejudiced mind to cultivate the study and investigation of the one, and to decide on the rejection and condemnation of the other. Almost every well educated European has exerted the first efforts of his expanding intellect to familiarize himself with the mythology and fabulous legends of ancient Europe. The immortal works of the poets which have perpetuated this mythology, as well as these legends, have from his childhood been presented to his view, as models of the most classical and perfect composition. In the progress to manhood, and throughout that period of life during which mental energy is susceptible of the greatest excitement,—in the senate, at the bar, on the stage, and even in the pulpit,—the most celebrated

men of genius have studiously borrowed, more or less of their choicest ornaments, from the works of the ancient poets and historians.

To those, again, to whom the fictions of the poets present no attractive charms, the literature of Europe, as soon as it emerges from the darkness of the fabulous ages, supplies a separate stream of historical narration, distinctly traced, and precisely graduated, by the scale of chronology. On the events recorded and *timed* in the pages of that well attested history, a philosophical mind dwells with intense interest. The rise and fall of empires; the origin, growth, and decay of human institutions; the arrest or advancement of civilization; and every event which can instruct or influence practical men, in every station of life, are there developed, with the fullest authenticity. Whichever of these two departments of literature—fiction or fact—the European student may find most congenial to his taste, early associations and prepossessions have equally familiarized either to his mind.

As regards oriental literature, the impressions of early associations never can, nor is it to be wished that they ever should, operate on the European mind. Even in Europe, where the advantage of the spread of education, and of the diffusion of useful knowledge, are the least disputed of the great principles which agitate the public mind, there are manifest indications that it is the predominent opinion of the age, that into the scheme of that extended education—more of fact and less of fiction—more of practical mathematics and less of classics—should be infused, than have hitherto been adopted in public institutions. Mutatis mutandis, I regard the recent Indian fiat "that the funds which have hitherto been in part applied to the revival and improvement of the literature, and the encouragement of the learned natives of India, shall be exclusively appropriated to purposes of *English* education," to be conceived in the same spirit.

These early associations, then, being thus unavailing and unavailable, (if the foregoing remarks are entitled to any weight)

the creation of a *general* interest towards, or the realization of the subsiding expectations, produced at the formation of the Bengal Asiatic Society, in regard to, oriental literature, seems to depend on this single question; viz.,

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

On the solution of this question, as it appears to me, depends entirely, whether the study of oriental literature (with reference not to languages, but the information those languages contain) shall continue, like the study of any of the sciences, to be confined to the few whose taste or profession has devoted them to it; or whether it shall some day exercise an influence over that more extended sphere, which belongs to general history alone to exert.

This is an important, though not, perhaps, altogether a vital, question:—important, more especially at the present moment, as regards the interest it can create, and the resources it can thence derive, for the purpose of extending the basis of research; but not vital, in as much as there is no more reason for apprehending the extinction of oriental research, from its having failed to extend its influence over the whole educated community of the world, than that geology, mineralogy, botany, or any of the other sciences should become extinct, because the interest each individually possesses is of a limited character. Nor does the continuance of oriental research, conducted by Europeans, appear, in any degree, to depend on the contingency of the permanence of British sway over its present Asiatic dominions; for the spirit of that research has of late years gained even greater strength on the continent of Europe than in the British empire. But to return to the question:—

Does there exist now, or is there a prospect of an authentic history of India being developed hereafter, by the researches of orientalists?

Preparatory to answering this question, I shall briefly touch on the published results of our countrymen's researches in the

department of HISTORY; premising, that in the earlier period of their labors, their publications partook more of the character of theoretical or critical treatises, than accurate translations of the texts they professed to illustrate. This course was adopted, under the suggestion of Sir W. Jones; who in his preliminary discourse on the institution of the Asiatic Society, remarked: "You may observe I have omitted their languages, the diversity and difficulty of which are a sad obstacle to the progress of useful knowledge; but I have ever considered languages as the mere instruments of real learning, and think them improperly confounded with learning itself. The attainment of them is, however, indispensably necessary." Again, "You will not perhaps be disposed to admit mere translations of considerable length, except such unpublished essays and treatises as may be transmitted to us by native authors."

Sir W. Jones himself led the way in the discussion of the chronology of the hindus.* After a speculative dissertation, tending to an identification or reconciliation, in some particular points, of the hindu with the mosaic history, he has, with all that fascination which his richly stored mind enabled him to impart to all his discussions, developed the scheme of hindu chronology, as explained to him from hindu authorities, by Radhacanta Serman, "a pundit of extensive learning and great fame among the hindus." The chronology treated of in this dissertation, extends back through "the four ages," which are stated to embrace the preposterous period of 4,320,000 years; and contains the genealogies of kings, collected from the puránas, which were then considered works of considerable antiquity. It is only in the middle of the "fourth age," when he comes to the Magadha dynasty, that hindu authorities enable him to assign a date to the period at which any of those kings ruled. On obtaining this "point d'appui," Sir W. Jones thus expresses himself:—

* A. R. vol. i. p. 71.

"*Puranjaya*, son of the twentieth king, was put to death by his minister. *Sunaca*, who placed his own son *Pradyota* on the throne of his *master*; and this revolution constitutes an epoch of the highest importance in our present inquiry; first, because it happened, according to the *Bhagawatanwerta*, two years before Buddha's appearance in the same kingdom: next, because it is believed by the hindus to have taken place 3888 years ago, or 2100 before Christ; and, lastly, because a regular chronology, according to the number of years in each dynasty, has been established, from the accession of *Pradyota*, to the subversion of the genuine hindu government; and that chronology I will now lay before you, after observing only, that *Radhacanta* himself says nothing of Buddha in this part of his work, though he particularly mentions two preceding avataras in their proper places.

KINGS OF MAGADHA.

	Y. B. C.
Pradyota	
Palaca	2100
Visac'hayupa	
Rajaca	
Nandiwerdhana,...............5 reigns = 138	
Sisunaga	
Cacaverna...	1962
Cshemadherman	
Cshetrajnya	
Vidhisara	
Ajatasatru	
Darbhaca	
Ajaya	
Nandiverdhana	
Mahanandi ....10 reigns = 360 years	1602.
Nanda	

"This prince, of whom frequent mention is made in the Sanscrit books, is said to have been murdered, after a reign of a hundred years, by a very learned and ingenious, but passionate and vindictive, brahman, whose name was Chánacya, and who raised to the throne a man of the Maurya race, named Chandragupta. By the death of Nanda and his sons, the Cshatriya family of Pradyota became extinct.

MAURYA KINGS.

	Y. B. C.
Chandragupta	1502
Varisara	
Asocaverdhana	
Suyasas	
Desarat'ha........................5	
Sangata	
Salisuca	
Somasarman	
Satadhanwas	
Vrihadrat'ha ....10 reigns = 137	

"On the death of the tenth Maurya king, his place was assumed by his commander-in-chief, Pushamitra, of the Sanga nation or family."

It is thus shown that, according to the hindu authorities, Chandragupta, the Sandracottos, who was contemporary with Alexander and Seleucus Nicator, to whose court at Palibothra Megasthenes was deputed, is placed on the throne about B. C. 1502; which is at once an anachronism of upwards of eleven centuries.

Sir W. Jones sums up his treatise by commenting on this fictitious chronology of the hindus, with the view to reconciling it, by rational reasoning, founded on the best attainable data, with the dates which that reasoning would suggest, as the probably correct periods of the several epochs named by him.

The whole of that paper, but more particularly as it treats of the "fourth age," bears a deeply interesting relation to the question of the authenticity of the buddhistical chronology; and it exhibits, in a remarkable degree, the unconscious approaches to truth, as regards the history of the Buddhos, made by rational reasoning, though constantly opposed by the prejudices and perversions of hindu authorities, and his hindu pundit, in the course of the examination in which Sir W. Jones was engaged.

Wilford * next brought the chronology of the hindus under consideration, by his "Genealogical Table, extracted from the Vishnu purána, the Bhagavat, and other puránas, without the least alteration." He however borrows from hindu annals, nothing but the names of the kings.

"When the puránas, (he says) speak of the kings of ancient times, they are equally extravagant. According to them, king Yudhishthir reigned seven and twenty thousand years; king Nanda, of whom I shall speak more fully hereafter, is said to have possessed in his treasury above 1,584,000,000 pounds sterling, in gold coin alone: the value of the silver and copper coin, and jewels, exceeded all calculation; and his army consisted of 100,000,000 men. These accounts, geographical, chronological, and historical, as absurd, and inconsistent with reason, must be rejected. This monstrous system seems to derive its origin from the ancient period of 12,000 natural years, which was admitted by the Persians, the Etrusians, and, I believe, also by the Celtic tribes; for we read of a learned nation in Spain, which boasted of having written histories of above six thousand years.

"The hindus still make use of a period of 12,000 divine years, after which a periodical renovation of the world takes place. It is difficult to fix the time when the hindus, forsaking the paths of historical truth, launched into the mazes of extravagance and fable. Megasthenes, who had repeatedly visited the court of Chandragupta, and of course had an opportunity of conversing with the best informed persons in India, is silent as to this monstrous system of the hindus. On the contrary, it appears, from what he says, that in his time they did not carry back their antiquities much beyond six thousand years, as we read in some MSS. He adds also, according to Clemens of Alexandria, that the hindus and the Jews were the only people who had a true idea of the creation of the world, and the beginning of things. There was then obvious affinity between the chronological systems of the Jews and the hindus. We are well acquainted with the pretensions of the Egyptians and Chaldeans to antiquity: this they never attempted to conceal. It is natural to suppose, that the hindus were equally vain: they are so now; and there is hardly a hindu who is not persuaded of, and who will not reason upon, the supposed antiquity of his nation. Megasthenes, who was

* A. R. vol. v. p. 241.

acquainted with the antiquities of the Egyptians, Chaldeans, and Jews, whilst in India made inquiries into the history of the hindus, and their antiquity, and it is natural to suppose that they would boast of it as well as the Egyptians or Chaldeans, and as much then as they do now. Surely they did not invent fables to conceal them from the multitude, for whom, on the contrary, these fables were framed."

Thus rejecting the whole scheme of hindu chronology, and adopting the date of the age of Alexander for the period at which Chandragupta reigned in India, Wilford, as regards chronology, simply tabularizes his list of kings, according to the average term of human life; and thereby approximates the hindu to the European chronology. "The puránas," he adds, "are certainly a modern compilation from valuable materials, which I am afraid no longer exist;" but from several hindu dramas (which have been recently translated and published by professor Wilson,) he deduces particulars connected with the personal history of Chandragupta, and supplies also some valuable geographical illustrations,—to both which I shall hereafter have occasion to advert. Wilford recurs to these subjects in greater detail, and with more close reference to buddhistical historical data, in his several essays on the Gangetic provinces, the kings of Magadha, the eras of Vicramaditya and Salivahana, and in his account of the jains or buddhists. Want of space prevents my making more than one extract. I shall only notice, therefore, as regards chronology, that Wilford in this instance* also bases his calculations on the European date assignable to the reign of Chandragupta; and that in doing so, it will be seen, by the following admission, that he disturbs the epoch of the Káliyuga by upwards of nineteen centuries.

"The beginning of the Cáli-yuga, considered as an astronomical period, is fixed and unvariable; 3044 years before Vicramaditya, or 3100. B. C.—But the

* A. R. vol. ix. p. 87.

beginning of the same, considered either as a civil, or historical period, is by no means agreed upon.

"In the Vishnu, Bráhmánda, and Váyu puránas, it is declared, that from the beginning of the Cáli-yuga, to Maha-nanda's accession to the throne, there were exactly 1015 years. This emperor reigned 28 years; his sons 12, in all 40; when Chandragupta ascended the throne, 315 years B.C.—The Cáli-yuga, then, began 1370 B.C., or 1314 before Vicramaditya: and this is confirmed by, and observation of, the place of the solstices, made in the time of Parására; and which, according to Mr. Davis, happened 1391 years B. C. or nearly so. Parására, the father of Vyása, died a little before the beginning of the Cáli-yuga. It is remarkable that the first observations of the colures, in the west, were made 1353 years before Christ, about the same time nearly, according to Mr. Bailly."

Bentley, Davis, and others, have also discussed, and attempted to unravel and account for, these absurdities of the hindu chronology. Great as is the ingenuity they have displayed, and successful as those inquiries have been in other respects, they all tend to prove the existence of the above mentioned incongruities; and to shew that they are the result of systematic preversions, had recourse to, since the time of Megasthenes, by the hindus, to work out their religious impostures; and that they in no degree originate in barbarous ignorance, or in the imperfect light which has glimmered on a remote antiquity, or on uncivilized regions involved in a fabulous age.

The strongest evidence I could adduce of the correctness of this inference, will be found in the remarks of professor Wilson,* in his introductory observations on the "Rája Taringiní, a history of Cashmir." He thus expresses himself:—

"The only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Taringiní, a history of Cashmir. This work was first introduced to the knowledge of the Mohammedans by the learned minister of Acber, Abulfazl; but the summary which he has given of its contents, was taken, as he informs us, from a Persian translation of the hindu original, prepared by order of Acbar. The example

* A. R. vol. xv.

set by that liberal monarch, introduced amongst his successors, and the literary men of their reigns, a fashion of remodelling, or re-translating the same work, and continuing the history of the province, to the periods at which they wrote.

The earliest works of this description, after that which was prepared by order of Acber, is one mentioned by Bernier, who states, an abridged translation of the Rája Taringiní into Persian to have been made, by command of Jehangir. He adds, that he was engaged upon rendering this into French, but we have never heard any thing more of his translation. At a subsequent period, mention is made in a later composition, of two similar works, by Mulla Husein, Kári, or the reader, and by Hyder Malec, C'hadwaria, whilst the work in which this notice occurs, the Wakiat-i-Cashmir, was written in the time of Mohammed Shah; as was another history of the province, entitled, the Nawadir-ul-Akhbar. The fashion seems to have continued to a very recent date, as Ghulam Husein notices the composition of a history of Cashmir having been entrusted to various learned men, by order of Jivana the Sic'h, then governor of the province; and we shall have occasion to specify one history, of as recent a date as the reign of Shah Alem.

The ill directed and limited inquiries of the first European settlers in India, were not likely to have traced the original of these Mohammedan compositions; and its existence was little adverted to, until the translation of the Ayin Acberi, by the late Mr. Gladwin, was published. The abstract then given, naturally excited curiosity, and stimulated inquiry; but the result was unsatisfactory, and a long period intervened before the original work was discovered. Sir W. Jones was unable to meet with it, although the history of India from the Sanscrit Cashmir authorities, was amongst the tasks his undaunted and indefatigable intellect had planned; and it was not until the year 1805, that Mr. Colebrooke was successful in his search. At that time he procured a copy of the work from the heirs of a bráhman, who died in Calcutta; and about the same time, or shortly afterwards, another transcript of the Rája Taringiní was obtained by the late Mr. Speke from Lucknow. To these two copies I have been able to add a third, which was brought for sale in Calcutta; and I have only to add, that both in that city and at Benares, I have been hitherto unable to meet with any other transcript of this curious work.

The Rája Taringiní has hitherto been regarded as one entire composition: it is however in fact a series of compositions, written by different authors, and at different periods; a circumstance that gives greater value to its contents; as, with the exceptions of the early periods of the history, the several authors

may be regarded almost as the chroniclers of their own times. The first of the series is the Rája Taringiní of Calhana pandit, the son of Champaca; who states his having made use of earlier authorities, and gives an interesting enumeration of several which he had employed. The list includes the general works of Suvrata and Naréndra; the history of Gonerda and his three successors, by Hela Rája, an ascetic; of Lava, and his successors to Asoca, by Padma Mihira; and of Asoca and the four next princes, by Sri Ch'havillacara. He also cites the authority of Nila Muni, meaning probably the Nila Purána, a purána known only in Cashmir; the whole forming a remarkable proof of the attention bestowed by Cashmirian writers upon the history of their native country: an attention the more extraordinary, from the contrast it affords, to the total want of historical inquiry in any other part of the extensive countries peopled by the hindus. *The history of Calhana commences with the fabulous ages, and comes down to the reign of Sangrama Deva, the nephew of Diddá Ráni, in Saca* 949, *or* A. D. 1027, *approaching to what appears to have been his own date, Saca* 1070, *or* A. D. 1148.

The next work is the Rájavali of Jona Rája, of which, I regret to state, I have not yet been able to meet with a copy. It probably begins where Calhana stops, and it closes about the time of Zein-ul-Ab-ad-din, or the year of the Hijra 815, as we know from the next of the series.

The Sri Jaina Rája Taringiní is the work of Sri Vara Pandita, the pupil of Jona Rája, whose work it professes to continue, so as to form with it, and the history of Calhana, a complete record of the kingdom of Cashmir. It begins with Zein-ul-Ab-ad-din, whose name the unprepared reader would scarcely recognize, in its Nagari transfiguration of Sri Jaina Ollábha Dina, and closes with the accession of Fatteh Shah, in the year of the Hijra 882, or A. D. 1477. The name which the author has chosen to give his work of Jaina Taringiní, has led to a very mistaken notion of its character; it has been included amongst the productions of jain literature, whilst in truth the author is an orthodox worshipper of Siva, and evidently intends the epithet he has adopted as complimentary to the memory of Zien-ul-Ab-ad-din, a prince who was a great friend to his hindu subjects, and a liberal patron of hindu letters, and literary men.

The fourth work, which completes the aggregate current under the name of Rája Taringiní, was written in the time of Acber, expressly to continue to the latest date, the productions of the author's predecessors, and to bring the history down to the time at which Cashmir became a province of Acber's empire. It begins accordingly where Sri Vara ended, or with Fatteh Shah, and closes with Nazek Shah; the historian apparently, and judiciously,

avoiding to notice the fate of the kingdom during Hamayun's retreat into Persia. The work is called the Rájavali Pataca, and is the production of Punja or Prajnga Bhatta.

Of the works thus described, the manuscript of Mr. Speke, containing the compositions of Calhana and Sri Vara, came into my possession at the sale of that gentleman's effects. Of Mr. Colebrooke's manuscript, containing also the work of Punja Bhatta, I was permitted by that gentleman, with the liberality I have had on former occasions to acknowledge, to have a transcript made; and the third manuscript, containing the same three works, I have already stated I procured by accidental purchase. Neither of the three comprises the work of Jona Rája; and but one of them, the transcript of Mr. Colebrooke's manuscript, has the third tarong or section of Calhana's history. *The three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable.* The leading points, however, may be depended upon, agreeing not only in the different copies, but with the circumstances narrated in the compendium of Abulfazl, and in the Mohammedan or Persian histories which I have been able to procure."

For the purposes of the comparative view I shall presently draw, I wish to notice pointedly here, that the earliest portion of this history comes down to A. D. 1027; that the author of it flourished about A. D. 1148; and that "the three manuscripts are all very inaccurate; so far so, indeed, that a close translation of them, if desirable, would be impracticable."

In reviewing his sketch of the Cashmirian history, the professor observes, in reference to its chronology:—

"The chronology of the Rája Taringiní is not without its interest. The dates are regular, and for a long time both probable and consistent, and as they may enable us to determine the dates of persons and events, in other parts of India, as well as in Cashmir, a short review of them may not be wholly unprofitable.

The more recent the period, the more likely it is that its chronology will be correct; and it will be therefore advisable to commence with the most modern, and recede gradually to the most remote dates. The table prefixed was necessarily constructed on a different principle, and depends upon the date of Gonerda the third, which, as I have previously explained, is established according to the chronology of the text. Gonerda the third lived, according to Calhana pandit, 2330 years before the year Saca 1070, or A. D. 1148, and consequently his accession is placed B. C. 1132: the periods of each reign are then regularly deduced till the close of the history, which is thus placed in the year of Christ 1025, or about 120 years before the author's

own time. That the reign of the last sovereign did terminate about the period assigned, we may naturally infer, not only from its proximity to what we may conclude was the date at which the work was written, but from the absence of any mention of Mahmud's invasions, and the introduction of a Prithivi Pala, who is very possibly the same with the Pitteruge Pal of Lahore, mentioned in the Mohammedan histories."

In applying the proposed test of "receding gradually to the most remote dates," the anachronism at the period of the reign of Gonerda third is not less than 796 years: the date arrived at by this recession being B. C. 388, while the text gives B. C. 1182: and various collateral evidences are adduced by the professor to shew that the adjusted is the probably correct one. This anachronism of course progressively increases with the recession. At the colonization of Cashmir, it amounts to 1048 years. The respective dates being, text B. C. 3714, and adjusted epoch B. C. 2666. I shall hereafter have to advert to those parts of the Rája Tarinjiní which touch on buddhism.

In Colonel Tod's superb publication, "The Annals of Rajasthan," the whole of the above data are reconsidered in reference to the hindu texts; but some trifling alterations only are made in those early dynasties. From poetical legends, the successful decyphering of inscriptions, and the discovery of a new era, (the Balábhi) a very large mass of historical information has, with incredible industry, been arranged into the narrative form of history; the chronology of which has been corrected and adjusted, as far as practicable, according to the occasional dates developed in that historical information.

At the end of these remarks will be found reprinted, portions of professor Wilson's prefaces to his translations of the historical dramas—the MUDRA RAKSHASA, and the RETNAVALI; to both which I shall have to refer,. in commenting on the chapters of the Maháwanso, which embrace the periods during which the events represented on these hindu plays occurred.

I believe, I have now adverted to every published notice of hindu literature, in reference to *continuous* hindu history. And if I were called upon to answer the question, suggested by myself; upon the evidence adduced, I should say, in reply to the first

part of that proposition—That there does not now exist an authentic, connected, and chronologically correct hindu history; and that the absence of that history proceeds, not from original deficiency of historical data, nor the ravages of war, but the systematic perversion of those data, adopted to work out the monstrous scheme upon which the hindu faith is based.

In regard to the second part of the proposition, the answer can only be made inferentially and hypothetically. Judging from what has already been effected, by the collateral evidence of the history of other countries, and the decyphering of inscriptions and coins, I am sanguine enough to believe that such a number of authentic dates will in time be verified, as will leave intervals of but comparatively short duration in the ancient Indian dynasties between any two of those authentic dates; thereby rescuing hindu history in some degree from the prejudice under which it has been brought by the superstitions of the native priesthood.

One of the most important services rendered to the cause of oriental research of late years, is, perhaps, "the restoration and decyphering of the Allahabad inscription, No. 2," achieved by Doctor Mill, and published in the Asiatic Journal of June, 1834.

In reference to this historical inscription, the learned principal observes, "undoubtedly we should be strongly inclined, if it were possible, to identify the king thus named (though the name is far from being an uncommon one) with the celebrated prince so called, the only one in whom the Puranic and Greek histories meet, the Chandragupta or Sandracoptus, to whom Seleucus Nicator sent the able ambassador, from whom Strabo, Arrian, and others derived the principal part of their information respecting India." After adducing further particulars tending to shew this identity, with the most laudable caution, on grounds therein explained, he abandons this identification. "It is not therefore (says Dr. Mill) among the descendants or successors of Curu,

whether reigning (like those Magadha princes) at Patna or at Delhi, that we must look for the subject of the Allahabad inscription; but, if I mistake not, in a much nearer kingdom, that of Canyácubja or Canouje." The annals, however, of Páli literature appear to afford several interesting notices, tending both to remove some of these doubts, and to aid in elucidating this valuable inscription. It will be found in the ensuing pages, that the Móriyan was a branch of the Sákyan dynasty, who were the descendants of Ixkswaku, of the solar line: though the name of Chandragupta's father is not given in the particular work under consideration, to admit of its being compared with the inscription, it is specifically stated that he was the last sovereign of Móriya of that family, and lost his life with his kingdom: his queen,* who was then pregnant, fled with her brother to Pátiliputta (where Chandragupta was born) to seek protection from their relations the Nandos, whose father, Susunágo, was the issue of a Lichchawi rája, by a "nagarasóbhiní,"—one of the Aspasias of Rájagaha. If this identity of Chandragupta be established, Samudragupta would be the Bindusáro of Páli history, to whom, as one of the supreme monarchs of India, the designation would not be inappropriate. And indeed, in the Mahâwanso, in describing the completion of the buddhistical edifices in the reign of his son and successor, Dhammásóko, a similar epithet is applied to his empire.

Sammudapariyantañ só Jambúdípan samantató passí sabbé wihárécha nándá, pujá wibhúsité.

"He saw (by the power of a miracle) all the wiháros, situated in every direction through the ocean-bound Jambudípo, resplendent with offerings."

Also within a few months, another orientalist, the Rev. Mr. Stevenson of Poonah, "through the aid afforded by the Al-

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* I am told there is historical authority to show that she was herself a princess of Lichchawi, which I hope to verify before the Mahâwanso issues from the press.

lahabad inscription, and assistance from other sources," has been enabled to decypher some of the inscriptions at the caves of Carli; which will probably prove the key to the inscriptions in the stupendous temples at Ellora. Mr. Stevenson adds, "many important duties prevent me from allotting much time to studies of this nature, and the time I can spare for such a purpose will be better spent in endeavouring to elucidate the history of the Dakhan (Dekan) from the numerous inscriptions, in this and other ancient characters, which are to be found up and down the country; assured that the learned in Calcutta will soon reveal to us whatever mysteries the Allahabad and Delhi columns conceal."

The Journal of September last, contains the translation of the inscriptions upon two sets of copper plates found "several years since" in the western part of Gujerat, which Mr. Secretary Wathen has now been enabled to translate; and by means of those two inscriptions alone, to fix the period of the reigns of no less than eighteen sovereigns of the Valabhi or Balhavi dynasty, between the years A. D. 144 and 559.

Contemporaneously with this decyphering of inscriptions, the pages of the Asiatic Journal have displayed the successful labors of Mr. Prinsep, its editor and the secretary of the society, in identifying and classifying various ancient coins, equally conducive to the supply of the grand desideratum in oriental literature,—CHRONOLOGY.

In the midst of this interesting and triumphant career of oriental research, I have undertaken the task of inviting the attention of orientalists to the Páli buddhistical literature *of India*, the examination of which is not within my own reach. If they are found to approximate, in any degree, to the authenticity of the Páli historical annals *of Ceylon*, we shall not only be able to unveil the history of India from the 6th century before Christ, to the period to which those annals may have been

continued in India; but they will also serve to elucidate there, as they have done here, the intent and import of the buddhistical portion of the inscriptions now in progress of being decyphered.

To do justice, however, to the important question under consideration, I must briefly sketch the history of the Mágadhi or Páli language, and the scheme of buddhism in reference to history, as each is understood in Ceylon.

Buddhists are impressed with the conviction that their sacred and classical language, the Mágadhi or Páli, is of greater antiquity than the Sanscrit; and that it had attained also a higher state of refinement than its rival tongue had acquired. In support of this belief they adduce various arguments, which, in their judgment, are quite conclusive. They observe, that the very word "Páli" signifies, original, text, regularity; and there is scarcely a buddhist Páli scholar in Ceylon, who, in the discussion of this question, will not quote, with an air of triumph, their favorite verse,—

Sá Mágadhi; múla bhásá, naráyéyádi kappiká, brahmánóchássuttáláp á, Sambuddhácháp i bhásaré.

"There is a language which is the root (of all languages); men and bráhmans at the commencement of the creation, who never before heard nor uttered an human accent, and even the supreme Buddhos, spoke it: it is Mágadhi."

This verse is a quotation from Kachcháyano's grammar, the oldest referred to in the Páli literature of Ceylon. The original work is not extant in this island. I shall have to advert to it hereafter.

Into this disputed question, as to the relative antiquity of these two ancient languages, it is not my intention to enter. With no other acquaintance with the Sanscrit, than what is afforded by its affinity to Páli, I could offer no opinion which would be entitled to any weight. In abstaining, however, from engaging in this discussion, I must run no risk of being considered a participator in the views entertained by the Ceylon

buddhists; nor of being consequently regarded in the light of a prejudiced advocate in the cause of buddhistical literature. Let me, therefore, at once avow, that, exclusive of all philological considerations, I am inclined, on primâ facie evidence—external as well as internal—to entertain an opinion adverse to the claims of the buddhists on this particular point. The general results of the researches hitherto made by Europeans, both historical and philological, unquestionably converge to prove the greater antiquity of the Sanscrit. Even in this island, all works on astronomy, medicine, and (such as they are) on chemistry and mathematics, are exclusively written in Sanscrit. While the books on buddhism, the histories subsequent to the advent of Gótamo Buddho, and certain philological works, alone, are composed in the Páli language.

The earliest notice taken of the Mágadhi or Páli by our countrymen, is contained, I believe, in Mr. Colebrooke's essay* on the Sanscrit and Prácrit languages, which commences in these words:—

"In a treatise on rhetoric, compiled for the use of Ma'nicya Chandra, Rája of Tirabhucti or Tirhút, a brief enumeration of languages, used by hindu poets, is quoted from two writers on the art of poetry. The following is a literal translation of both passages.

'Sanscrĭta, Pra'crita, Paisachĭ, and *Mágad'hi*, are in short the four paths of poetry. The gods, &c. speak Sanscrĭta; benevolent genii, Pra'crita; wicked demons, Paisa'chĭ; *and men of low tribes and the rest, Mágad'hi.* But sages deem Sanscrĭta the chief of these four languages. It is used three ways, in prose, in verse, and in a mixture of both.'

'Language, again, the virtuous have declared to be fourfold: Sanscrĭta (or the polished dialect,) Prácrita (or the vulgar dialect), Apabhrans'a (or jargon), and Mis'ra (or mixed). Sanscrĭta is the speech of the celestials, framed in grammatical institutes; Prácrita is similar to it, but manifold as a provincial dialect, and otherwise; and those languages which are ungrammatical, are spoken in their respective districts.'"

* A. R. vol. vii. p. 199.

The Paisáchí seems to be gibberish, which dramatic poets make the demons speak, when they bring these fantastic beings on the stage. The mixture of languages, noticed in the second quotation, is that which is employed in dramas, as is expressly said by the same author in a subsequent verse. It is not then a compound language, but a mixed dialogue, in which different persons of the drama employ different idioms. Both the passages above quoted are therefore easily reconciled. They in fact notice only three tongues: 1, Sanscrit, a polished dialect, the inflections of which, with all its numerous anomalies, are taught in grammatical institutes. This the dramatic poets put into the mouths of gods and of holy personages. 2, Prácrit, consisting of provincial dialects, which are less refined, and have a more imperfect grammar. In dramas it is spoken by women, benevolent genii, &c. 3, *Mágad'hi, or Apabhrans'a, a jargon destitute of regular grammar. It is used by the vulgar, and varies in different districts: the poets, accordingly, introduce it into the dialogue of plays as a provincial jargon spoken by the lowest persons of the drama.*

Pánini, the father of Sanscrit grammar, lived in so remote an age, that he ranks among those ancient sages whose fabulous history occupies a conspicuous place in the puránas, or Indian theogonies.

It must not be hence inferred, that Pánini was unaided by the labours of earlier grammarians; in many of his precepts he cites the authority of his predecessors, sometimes for a deviation from a general rule, often for a grammatical canon which has universal cogency. He has even employed some technical terms without defining them, because, as his commentators remark: 'Those terms were already introduced by earlier grammarians.' None of the more ancient works, however, seem to be now extant; being superseded by his, they have probably been disused for ages, and are now perhaps totally lost.

A performance such as the Pániniya grammar must inevitably contain many errors. *The task of correcting its inaccuracies has been executed by Cátyáyana, an inspired saint and lawgiver, whose history, like that of all the Indian sages, is involved in the impenetrable darkness of mythology.* His annotations, entitled Várticas, restrict those among the Pániniya rules which are too vague, enlarge others which are too limited, and mark numerous exceptions which had escaped the notice of Pánini himself.

The amended rules of grammar have been formed into memorial verses by Bhartri-hari, whose metrical aphorisms, entitled Cáricá, have almost equal authority with the precepts of Pánini, and emendations of Cátyáyana. If the popular traditions concerning Bhartri-hari be well founded, he lived in the

century preceding the Christian era; for he is supposed to be the same with the brother of Vicramaditya, and the period when this prince reigned at Ujjayini is determined by the date of the samat era."

It can be no matter of surprize, when so eminent a scholar as Mr. Colebrooke was led by prejudiced hindu authorities to confound Mágadhi with Apabhrans'a, and to describe it as "a jargon destitute of regular grammar, used by the vulgar, and spoken by the lowest persons of the drama;" that that language, and the literature recorded in it, should not have attracted the attention of subsequent orientalists. With the exception of the notice it has received in Ceylon, and from scholars on the continent of Europe, I apprehend, I may safely say, that it is not otherwise known, than as one of the several minor dialects emanating from the Sanscrit, and occasionally introduced into hindu works, avowedly for the purpose of marking the inferiority, or provinciality, of the characters who speak, or inscribe those Prácrit passages.

To an attentive observer of the progress made in oriental philological research, various literary notices will suggest themselves, subsequent to the publication of Mr. Colebrooke's essay; which must have the tendency of raising a doubt in his mind as to the justice of the criticism of the hindu philologists, which imputes this inferiority to the Mágadhi language. Without any acknowledged advocacy of its cause, professor Wilson, by the notes appended to his translations of the Hindu Plays, has done much towards rescuing Mágadhi from its unmerited degradation. Although in his introductory essay on "the Dramatic System of the Hindus" he expresses himself with great caution, in discussing the merits of the Prácrit generally, and the Mágadhi in particular; yet, in his introduction to "the Drama of Vikrama and Urvasi, one of the three plays attributed to Kálidás" he bears the following decided testimony in its favour:—

"The richness of the Prácrit in this play, both in structure and in its metrical code, is very remarkable. A very great portion, especially of the

fourth act, is in this language; and in that act also a considerable variety of metre is introduced: it is clear, therefore, that this form of Sanscrit must have been highly cultivated long before the play was written, *and this might lead us to doubt whether the composition can bear so remote a date as the reign of Vicramaditya* (56 B. C.) It is yet rather uncertain whether the classical language of hindu literature had at that time received so high a polish as appears in the present drama; *and still less, therefore, could the descendants have been exquisitely refined, if the parent was comparatively rude.* We can scarcely conceive that the cultivation of Prácrit preceded that of Sanscrit, when we advert to the principles on which the former seems to be evolved from the latter; *but it must be confessed that the relation between Sanscrit and Prácrit has been hitherto very imperfectly investigated, and is yet far from being understood.*"

What the extent of the progress made may be by the savans of Europe, in attaining a proficiency in the Mágadhi language, I have had no other opportunities of ascertaining in this remote quarter of the globe, than by the occasional allusions made to their labours in the proceedings of our societies connected with Asiatic literature; and considering that so recently as 1827, the members of the Asiatic Society of Paris were so totally destitute of all acquaintance of the language, as not to have possessed themselves of a single elementary work connected with it, and that they were actually forming a grammar for themselves, the advancement made in the attainment of Páli on the continent of Europe surpasses the most sanguine expectation which could have been formed. In proof of this assertion, I cite a passage from the essay on the Páli language, published by Messieurs Burnouf and Lassen, members of the Asiatic Socitiey of Paris in 1827.

"Et d'abord on peut se demander quel est le caractére de la langue palie? Jusqu'a quel point s'éloigne-t-elle, ou se rapproche-t-elle du sanskrit? Dans quelle contreé a-t-elle pris la forme que nous lui voyons maintenant dans l'Inde, ou dans les pays dont le bouddhisme est la loi religieuse? Le pali différe-t-il suivant les diverses contrées oú il domine comme langue sacrée, oú bien est-il partout uniformément et invariablement le même? Enfin, le pali présente-t-il quelques analogies avec les dialectes dérivés de la même source que lui; et, s'il en presente, de quelle nature sont-elles? On conviendra sans peine que le seul moyen d'essayer de resoudre de pareilles questions, est

de donner une analyse exacte de la structure grammaticale du pali : c'est ce que nous allons tenter de faire ; mais, avant que nous commençions, qu'on nous permette quelques remarques sur les materiaux et les sources, oú nous avons puiser la connaissance de cette langue.

"Il ya deux moyens d'arriver á la connaissance d'un idiome auquel les travaux des grammairiens ont donné, pour ainsi dire, une constitution propre, et dont la culture est attestee par des compositions litteraires ; c'est de l'apprendre dans les grammaires originales, c'est-à-dire, aller de l'inconnu au plus inconnu, ou d'en abstraire la connaissance des livres et de la litterature même. Les secours de la première espèce existent pour le pali, au moins Leyden affirme-t-il qu'on possede á Ceylan quelques vocabulaires et grammaires de cette langue, et Joinville donne en effet le titre de plusieurs ouvrages de ce genre, dans son Memoire cite plus haut. *Pour nous, ce secours nous a completement manqué ; il nous a donc fallu faire la grammaire nous-mêmes*, mais les ouvrages qui nous ont servi pour ce dessein, quoi qu' extrêmement interessans sous un autre rapport, se sont malheureusement trouves les moins propres à faciliter un pareil travail. On verra par les notices, que nous avons donnees dans l'appendice, des manuscrits dont nous avons fait usage, qu'ils sont presqu' exclusivement d'une nature philosophique et religieuse. Dans les compositions de ce genre, le style est peu varie, et il reproduit constamment, avec le retour des mêmes formules, la monotone repetition des mêmes inflexions grammaticales. Il eût ete à desirer que nous eussions pu consulter un plus grand nombre d'ouvrages historiques, qui nous eussent donne une grande variete de mots et de formes, et c'est pour n'avoir pas eu ce secours que nous n'avons pu determiner l'etendue reelle de la conjugaison pali."

In no part of the world, perhaps, are there greater facilities for acquiring a knowledge of Páli afforded than in Ceylon. Though the historical data contained in that language have hitherto been underrated, or imperfectly illustrated, the doctrinal and metaphysical works on buddhism are still extensively, and critically studied by the native priesthood; and several of our countrymen have acquired a considerable proficiency therein. The late Mr. W. Tolfrey, of the Ceylon civil service, commenced the translation of the most practical and condensed Páli Grammar extant in Ceylon, called the Balávátáro, and of Moggallaná's Páli vocabulary, both which, as well as the Singhalese dictionary, left imperfect at that gentleman's death, have been successfully completed, and published by the Rev. B. Clough, a Wesleyan missionary, by whose labour and research, the study of both the ancient and the vernacular languages of this island has been facilitated in no trifling degree.

I might safely rest on this translation of the Balávatáro, and on the Páli historical work I have now attempted to give to the public, the claims both of the Páli language for refinement and purity; and of the historical data its literature contains for authenticity. I shall, however, now proceed to give a brief, but more precise account of both.

The oldest Páli grammar noticed in the literature of Ceylon, is that of Kachcháyano. It is not now extant. The several works which pass under the name of Kachcháyano's grammars, are compilations from, or revisions of, the original; made at different periods, both within this island and in other parts of Asia. I have never waded through any of them, having only consulted the Balávatáro.

The oldest version of the compilation from Kachcháyano's grammar is acknowledged to be the Rúpasiddhi. I quote three passages; two from the grammar, and the other from its commentary. The first of these extracts, without enabling me to fix (as the name of the reigning sovereign of Ceylon is not given) the precise date at which this version was compiled, proves the work to be of very considerable antiquity, from its having been composed in the Daksina, while buddhism prevailed there as the religion of the state. The second and third extracts, in my opinion, satisfactorily establish the interesting and important point that Kachcháyano, whose identity Mr. Colebrooke says in his essay is "involved in the impenetrable darkness of mythology," was one of the eighty celebrated cotemporary disciples of Gótamo Buddho, whose names are repeatedly mentioned in various portions of the Pitakattya. He flourished therefore in the middle of the sixth century before the birth of Christ, and upwards of four hundred years before Bhatrihári, the brother of Vicramaditya, by whom, according to Mr. Colebrooke's essay, "the amended rules of grammar were formed into memorial verses;" as well as before Kálidas, on whose play professor Wilson comments.

The first quotation is from the conclusion of the Rúpasiddhi:—

Wikkhyátánandathérawhaya waragurúnań Tambapaṇṇiddhajánań, sissó Dípańkarákkhyo Damilawasumati dípaladdhappakáso Báládichchádi wásaddwitayamadhiwasan, sásanań jótayí yo, sóyam Buddhappiyawho yati; imamujukan Rúpasiddhiń akási,

A certain disciple of Anando, a preceptor who was (a rallying point) unto eminent preceptors like unto a standard, in Tambapanni, named Dípankaro, renowned in the Damila kingdom (of Chola) and the resident-superior of two fraternities, there the Báládichchá, (and the Chudámanikyo), caused the religion (of Buddho) to shine forth. He was the priest who obtained the appellation of Buddhappiyo (the delight of Buddho,) and compiled this perfect Rúpasiddhi.

Buddhappiyo commences the Rúpasiddhi in these words:—

Kachchdyananchácháriyań namitwá; nissáya Kachcháyanawaṇṇanádiń, bálappabódhatthamujuń karissań wyattań sukaṇḍań padarúpasiddhiń

Reverentially bowing down to the Acha'rayo Kachcha'yano, and guided by the rules laid down by the said Kachcháyano, I compose the Rúpasiddhi, in a perspicuous form, judiciously subdivided into sections, for the use of degenerated intellects (of the present age, which could not grasp the original).

In the commentary on the Rúpasiddhi, we find the following distinct and important particulars regarding Kachcháyano, purporting to be conveyed in his own words:—

"*Kachchassa apachchań, Kachchdyanó. Kachchótikira, tasmiń gotté paṭhamapuriso. Tappabhawantá tabbansiká sabbéwa Kachchdyaná játá. Tabbańsi kóchdyamiti Kachchdyano, Kóchdyan Kachcháyanó náma? Yó étadaggań, 'Bhikkhawé! mama sáwakánań bhikkhúnań sankhittena bhásitassa witthárèṇa atthań wibhajantánań yadidań Mahákachchdyanóti" étadaggé ṭhapito Bhagawá mań chatuparisamajjhé nisinnó, Suriyarasmisamphassawikasamánamiwa padumań sassirikań mukhań wiwaritwá, Brahmaghósań nichchhárentó. 'Gaṇgáya wálukà khiyé; udakań khiyé mahannawé; mahiyá mantiká khiyé; takkhéna mama buddbiyá,' ádiná ṇána gajjanań gajjituń, samatthó maháapaṇṇo, bhikkhawé; Sáriputtóti ádiná; tésu tésu suttésu attanáwa; Lókanáthań ṭhapetwána yéchaṇṇe idhapáninó*

paṇṇáya Sáriputtassa kalańnagghanti solasanti ádiná; ácharíyéhi wáṇṇitaṇáni Sáriputtóchá; tadaṇṇésucha pabhinnapaṭisambhidésu mahásáwakésu wijjamánésupi; Chakkawattirájá wiyá rajjawhana-samatthań jeṭṭhaputtań parináyakaṭṭháné ṭhapento, Tathágata-wachanań wibhajantánań étadaggé ṭhapési. Handáhań Tathága-tassa pachchúpakárań karissámi. Dátabbaméwaṭhánantarań Bha-gawá adási. Bhagawato yathábhuchchakathanań saddhápessami. Ewań sati náná désa bhásá sattá Sakkatádi khalitawachana maná-kárań jetwá, Tathágaténa wuttáya sabháwa niruttiyá, sukhéna Buddhawachanań ugganhissantíti:" attano balań dassento Nirutti-piṭakań "atthó akkharasaṇṇátóti" imassa wakkyassa yathá búthań saddalakkhanamakási. Só Mahákachcháyanatthéró idha Kachchá-yanóti wutto.

Kachcháyano signifies the son of Kachcho. The said Kachcho was the first individual (who assumed that name as a patronimic) in that family. All who are descended from that stock are, by birth, Kachcháyaná.

(If I am asked) " Who is this Kachcháyano? Whence his name Kachchá-yano?" (I answer), "It is he who was selected for the important office (of compiling the first Páli grammar, by Buddho himself; who said on that occasion): 'Bhikkus! from amongst my sanctified disciples, who are capable of elucidating in detail, that which is expressed in the abstract, the most eminent is this Mahakachcháyano.' "

Bhagawá (Buddho) seated in the midst of the four classes of devotees, of which his congregation was composed, (viz. priests and priestesses, male and female lay ascetics;)—opening his sacred mouth, like unto a flower expanding under the genial influence of Surio's rays, and pouring forth a stream of eloquence like unto that of Brahmo,—said: "My disciples! the profoundly wise Sáriputto is competent to spread abroad the tidings of the wisdom (contained in my religion) by his having proclaimed of me that,—'To define the bounds of his omniscience by a standard of measure, let the grains of sand in the Ganges be counted; let the water in the great ocean be measured; let the particles of matter in the great earth be numbered;' as well as by his various other discourses."

It has also been admitted that, excepting the saviour of the world, there are no others in existence whose wisdom is equal to one sixteenth part of the profundity of Sáriputto. By the Achárayos also the wisdom of Sáriputto has been celebrated. Moreover, while the other great disciples also, who had overcome the dominion of sin and attained the four gifts of sanctification, were yet living; he (Buddho) allotted, from among those who were capable of illustrating the word of Tathágata, this important task to me,—in the same manner

that a Chakkawatti rája confers on an eldest son, who is capable of sustaining the weight of empire, the office of Parináyako. I must therefore render unto Tathágata a service equivalent to the honor conferred. Bhagawá has assigned to me a most worthy commission. Let me place implicit faith in whatever Bhagawá has vouchsafed to propound.

This being achieved, men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with the Sanscrit and other languages, will, with facility, acquire, by conformity to the rules of grammar propounded by Tathágata, the knowledge of the word of Buddho." Thus the théro Mahákáchcháyano, who is here (in this work) called simply Kachcháyano, setting forth his qualifications; pursuant to the declaration of Buddho, that "sense is represented by letters," composed the grammatical work called Niruttipitako.

There are several other editions or revisions of Kachcháyano's grammar, each professing, according as its date is more modern, to be more condensed and methodized than the preceding one. In the version entitled the Payóghasiddhi alone (as far as my individual knowledge extends) is to be found the celebrated verse,—

"*Sá Mágadhi; múla bhasá, narāyé yádi kappiká, brahmánóchassuttálápá, Sambuddháchápi bhásaré.*"

From these different grammars, the Báláwatáro, translated by the Rev. Mr. Clough, was compiled. The last Páli edition of that work brought to my notice, is reputed to have been revised at the commencement of the last century.

I am not aware that there is more than one edition of the vocabulary called the Abhidhánappadípiká, a translation of which is annexed to Mr. Clough's grammar. The Páli copy in my possession was compiled by one Moggalláno, at the Jéto wiháro, in the reign of Parakkamo; whom I take to be the king Parakkamo, who reigned at Pulatthinagaro, between A. D. 1153, and 1186, and the work itself is almost a transcript of the Sanscrit Amerakósha; which is also extant in Ceylon. There is also another series of grammars called the Moggalláno, deriving their name from the author of the Abhidhánappadípiká, above mentioned.

The foregoing observations, coupled with the historical data, to which I shall now proceed, will serve, I trust, to prove, that the Páli or Mágadhi language had already attained the refinement it now possesses, at the time of Gótamo Buddho's advent. No unprejudiced person, more especially an European who has gone through the ordinary course of a classical tuition, can consult the translation of the Bálávatáro, without recognizing in that elementary work, the rudiments of a precise and classically defined language, bearing no inconsiderable resemblance, as to its grammatical arrangement, to the Latin; nor without indeed admitting that little more is required than a copious and critical dictionary, to render the acquisition of that rich, refined, and poetical language, the Páli, as facile as the attainment of Latin.

In developing the more interesting question, involving the character, the value, and the authenticity, of the historical data contained in the Páli buddhistical annals, I must enter into greater detail; and quote with greater explicitness the authorities from which my exposition is derived;—as it is opposed, in many essential respects, to the views entertained by some of the orientalists who have hitherto discussed this subject, from records extant in other parts of India.

It is an important point connected with the buddhistical creed, which (as far as I am aware) has not been noticed by any other writer, that the ancient history, as well as the scheme of the religion of the buddhists, are both represented to have been exclusively developed by revelation. Between the manifestation of one Buddho and the advent of his successor, two periods are represented to intervene;—the first is called the buddhántaro or buddhótpádo, being the interval between the manifestation of one Buddho and the period when his religion becomes extinct. The age in which we now live is the buddhótpádo of Gótomo. His religion was destined to endure 5000 years; of which 2379 have now passed away (A.D. 1836) since his death, and 2621 are yet to come. The second is

the abuddhótpádo, or the term between the periods when the religion revealed by one Buddho becomes extinct, and another Buddho appears, and revives by revelation the doctrines of the buddhistical faith. It would not be practicable, within the limits which I must here prescribe for myself, to enter into an elucidation of the preposterous term assigned to an abuddhótpádo; or to describe the changes which the creation is stated to undergo, during that term. Suffice it to say, that during that period, not only does the religion of each preceding Buddho become extinct, but the recollection and record of all preceding events are also lost. These subjects are explained in various portions of the Pitakattya, and more particularly in the Buddhawansadésana; but in too great detail to admit of my quoting those passages in this place.

By this fortunate fiction, a limitation has been made to the mystification in which the buddhistical creed has involved all the historical data, contained in its literature, *anterior to the advent of Gótamo.* While in the hindu creed there is no such limitation; and professor Wilson in his analysis of the Puranas, from which (excepting the Rája Taringiní) the hindu historical data are chiefly obtained, proves that those works are, comparatively, of modern date.

The distinguishing characteristics, then, between the hindu and buddhistical historical data appear to consist in these particulars;—that the mystification of hindu data is protracted to a period so modern that no part of them is authentic, in reference to chronology; and that their fabulous character is exposed by every gleam of light thrown on Asiatic history by the histories of other countries, and more especially by the writers who flourished, respectively, at the periods of, and shortly after, the Macedonian and Mahomedan conquests. While the mystification of the buddhistical data ceased a century at least prior to B.C. 588, when prince Siddhato attained buddhohood, in the character of Gótamo Buddho.

According to the buddhistical creed, therefore, all historical data, whether sacred or profane, *anterior to Gótomo's advent*, are based on *his* revelation. They are involved in absurdity as unbounded, as the mystification in which hindu literature is enveloped.

For nearly five centuries subsequent to the advent of Gótomo, the age of inspiration and miracle is believed to have endured among the professors of his faith. His last inspired disciple, in Ceylon at least, was Malayadéwo théro, the kinsman of Wattagámini, who reigned from B. C. 104 to B. C. 76. It would be inconsistent with the scheme of such a creed, and unreasonable also on our part, to expect that the buddhistical data, comprised in those four and half centuries, should be devoid of glaring absurdities and gross superstitions. These defects, however, in no degree prejudice those data, in as far as they subserve the chronological, biographical, and geographical, ends of history.

Gótamo Buddho, by whom, according to the creed of the buddhists, the whole scheme of their historical data, anterior to his advent, was thus revealed, entered upon his divine mission in B. C. 588, in the fifteenth year of the reign of Bimbisáro, sovereign of Mágadha (who became a convert to buddhism); and died in B. C. 543, in the eighth year of the reign of Ajátasatto, the son of the preceding monarch. These revelations are stated to have been orally pronounced in Páli, and orally perpetuated for upwards of four centuries, until the close of the buddhistical age of inspiration. They compose the "Pitakattya," or the three Pitakas, which now form (if I may so express myself) the buddhistical scriptures, divided into the Winéyo, Abhidhammo, and Sutto pitako.

At the demise of Gótamo, Mahákassapo was the hierarch of the buddhistical church, in which a schism arose, even before the funeral obsequies of Buddho had terminated. For the suppression of this schism, and for asserting the authenticity of the Pitakattya, the first "Dhammasangítí," or convocation on

religion, was held at Rájagaha, the capital of Ájátasatto, in B. C. 543. The schism was suppressed, and the authenticityof the Pitakattya in Páli was vindicated and established. Upon that occasion, dissertations, or commentaries, called "Atthakathá" on the Pitakattya, were also delivered.

In B. C. 443, at the lapse of a century from Gótamo's death, the second Dhammasangítí was held, in the tenth year of the reign of Kálásóko, at Wésáli, for the suppression of a heresy raised by certain priests, natives of Wajji, resident in that city. The hierarch was the venerable Sabbakámi; and under his direction, Réwato conducted the convocation. The authority of the Pitakattya was again vindicated; and the Atthakathá, delivered on that occasion, serve to develope the history of buddhism for the interval which elapsed since the last convocation.

In B. C. 309, in the eighteenth year of the reign of Dhammásóko, the supreme sovereign of India, who was then a convert to buddhism, the third convocation was held at Pátilipura; Moggaliputtatisso being then the hierarch.

In the ensuing analysis of the Mahawanso, will be found references to the portions of the Pitakattya and Atthakathá, in which detailed accounts of these convocations may be found.

In B. C. 307, the théro Mahindo, the son of the emperor Dhammásóko, embarked on his mission for the conversion of Ceylon. The reigning sovereign of this island, Déwananpiyatisso, was converted to buddhism, and several members of his family were ordained priests. Many wiháros were founded by this monarch in this island, of which the Maháwiháro was the principal. His minister Díghasandano built the pariwéno, or college, called after himself, Díghasanda-sénápoti-pariwéno, which, as well as the royal incumbencies, were bestowed on Mahindo.

Under the control of that high priest of Ceylon, fraternities were formed for all these religious establishments. The successions to which, regulated by certain laws of sacerdotal inheritance,

still prevalent in the island, were uninterruptedly kept up, as will be seen by the twenty chapters now published.

The Pitakattya, as well as Atthakathá propounded up to the period of the third convocation in India, were brought to Ceylon by Mahindo, who promulgated them, orally, here;—the Pitakattya in Páli, and the Atthakathá in Singhalese, together with additional Atthakathá of his own. His inspired disciples, and his successors, continued to propound them, also orally, till the age of inspiration passed away; which took place in this island (as already stated) in the reign of Wattagámini, between B. C. 104 and B. C. 76. They were then embodied into books: the text in the Páli, and the commentaries in the Singhalese language. The event is thus recorded in the thirty third chapter of the Mahawanso:—

Piṭakattyapálincha, tassá Aṭṭhakathancha tan, mukhapáṭhéna ánésuṅ pubbé bhikkhu mahámati,

Hániṅ diswána sattánan tadá bhikkhú samágatá, chiraṭṭhitthan dhammassa potthakésu likhápayuṅ.

The profoundly wise (inspired) priests had theretofore orally perpetuated the text of the Pitakattaya and their Atthakathá. At this period, these priests, foreseeing the perdition of the people (from the perversions of the true doctrines) assembled; and in order that religion might endure for ages, recorded the same in books.

In the reign of the rája Mahanámo, between A. D. 410 and 432, Buddhaghóso transposed the Singhalese Atthakathá also, into Páli. The circumstance is thus stated in the thirty seventh chapter of the Maháwanso:—

Bódhimaṇḍasamípamhi játó bráhmanamánawó wijjásippakaláwédí tísu wédésu páragó,

Sammá wiññánasamayó sabbawádawisáradó wádatthí Jambudípamhi áhindannó pawádinó.

Wiháramékaṅ ágamma, rattiṅ pátaṅ, jalimanaṅ, pariwattéti sampunnapadaṅ suparimaṇḍalaṅ.

Tatthéko Réwatónáma mahátheró wijániya "mahápaññó ayaṅ satto damétuṅ waṭṭatíti só."

"Kónu gaddrabhardwéna wirawantóti?" abruwí; "gaddrabhánań rawé atthań kiń jánásiti?" áha tań.

"Ahań jániti" wuttó só ósárési sakammatań, wuttań wuttań wiyákási, wiródhampicha dassayi.

Ténahi "twań sakań wádamótáréhicha" chóditó, pálimahábhidhammassa atthamassa nasódhiyá.

Aha "kassíso mantóti?" "Buddhamantóti" sobbruwí "Déhimétanti wuttéhi?" "Ganha pabbajatań" iti.

Mantatthí pabbajitwá só ugganhi Pitakattyań "ékáyanó ayań maggó" iti pachchhdta maggahi.

Buddhassawiya gambhíra ghósattánań wiyákaruń "Buddhaghósóti" só sóhi Buddhówiya mahítalé.

Tattha Nánódayań náma katwá pakaranań tadá dhammasangaṇiyákási kandań só Atthasáliniń.

Parittaṭṭhakathanchéwa kátumárabhi buddhimá; tań diswá Réwató théro idań wachanabruwí.

"Pálimattamidhánítań: natthi Aṭṭhakathá idha; tatháchariyáwádácha bhinnarúpá nawijjaré.

"Síhalaṭṭhakathá suddhá; Mahindéna matimatá sangítityamárulhań Sammásambuddhadésitań,

"Sáriputtádigítancha katháımaggań samekkhiya, katá Síhalabhásáya Síhalésu pawattati.

"Tań tattha gantwá sutwá twań; Mágadhánań niruttiyá pariwattéhi: sá hóti sabbalókahitá wahá."

Ewan wuttó pasannésó nikkhamitwá tató, imań dípamágá imasséwa rańńó kálé, mahámati.

Maháwihárań sampattó wiháré sabbasádhunań Mahápadhánagharań gantwá Sanghapálassa santiké,

Síhalaṭṭhakathań sutwá théráwádancha sabbayó, dhammassámissa ésówa adhippáyóti nichchhiya.

Tattha sańghassa mánetwá "kátumaṭṭhakathań mama; potthaké détha sabbéti" áha wímańsitun sati.

Sańghógáthadwayań tassádási "sámatthiyań tawa ettha dasséhi; tań diswá sabbé démáti potthaké."

Piṭakattyametthéwa saddhimaṭṭhakatháya so "Wisuddhimaggań" námáká sańgahetwá samásató;

Tató sańghań samúhetwá Sambuddhamatakówidań maháhódhi samípamhi so tań wáchétumárahi.

Diwatá tassa nipuńńań pakásituń mahájáné chhádásuń pottha-kań sópi dwattikkhattumpi tań aká.

Wáchituń tatiyé wári potthaké samuddhaṭé potthakaddwaya maṇṇamhi saṇṭhápésuń tahiń maru.

Wáchayińsu tadá bhikkhu potthakattyamékató: gantható, attható-chápi pubbáparawasénawá;

Thérawádéhi, pálihi, padéhi, wyańjanéhicha, aṇṇathattha bhahu-néwa pótthakésupi tísupi.

Atha ugghósayí sańgho tuṭṭhahaṭṭhó wisésató "nissań sayań só Mettéyyó" iti watwá punappunań.

Saddhimaṭṭhakatháyádá potthaké Piṭakattyé Ganthákaré wasantó só wiháre dúrasańkaré.

Pariwattési sabbápi Sihalaṭṭhakathá tadá sabbésań múlabhásáya Mágadháyaniruttiyá.

Sattánań sabbabhásánań sá ahósi hitáwahá: thériyácháriyá sabbé Pálińwiya tamaggahuń.

Atha kattabbakichchésu gatésu pariniṭṭhitań wanditwń só mahá-bódhiń Jambudípamupágami.

A bráhman youth, born in the neighbourhood of the terrace of the great bo-tree (in Magadha), accomplished in the "wijja" and "sippa;" who had achieved the knowledge of the three wédos, and possessed great aptitude in attaining acquirements; indefatigable as a schismatic disputant, and himself a schismatic wanderer over Jambudipo, established himself, in the character of a disputant, in a certain wiháro, and was in the habit of rehearsing, by night and by day, with clasped hands, a discourse which he had learned, perfect in all its component parts, and sustained throughout in the same lofty strain. A certain maha théro named Réwato, becoming acquainted with him there, and (saying to himself) "This individual is a person of profound knowledge; it will be worthy (of me) to convert him;" inquired, "Who is this who is braying like an ass?" (The brahman) replied to him, "Thou canst define, then, the meaning conveyed in the bray of asses." On (the thero) rejoining, "I can define it;" he (the bráhman) exhibited the extent of the knowledge he possessed. (The théro) criticised each of his propositions, and pointed out in what respect they were fallacious. Hé who had been thus refuted, said, "Well then descend to thy own creed;" and he propounded to him a passage from the "Abhidhammo" (of the Pitakattya). He (the bráhman) could not divine the signification of that (passage); and inquired, "Whose manto is this?" "It is Buddho's manto." On his exclaiming, "Impart it to me;" (the théro) replied, "Enter the sacerdotal order." He who was desirous of acquiring the knowledge of the Pitakattya; subsequently coming to this conviction: "This is the sole road (to salvation;") became a convert to

that faith. As he was as profound in his (ghósó) eloquence as Buddho himself, they conferred on him the appellation of Buddhaghósó (the voice of Buddho); and throughout the world he became as renowned as Buddho. Having there (in Jambudípo) composed an original work called "Nanódayan;" he at the same time wrote the chapter called "Atthasáliní," on the Dhammasanginí (one of the commentaries on the Abhídhammo).

Réwato théro then observing that he was desirous of undertaking the compilation of a "Parittatthakathan" (a general commentary on the Pitakattya) thus addressed him: "The text alone (of the Pitakattya) has been preserved in this land: the Atthakathá are not extant here; nor is there any version to be found of the 'wádá' (schisms) complete. The Singhalese Atthakathá are genuine. They were composed in the Singhalese language by the inspired and profoundly wise Mahindo; the discourses of Buddho, authenticated at the three convocations, and the dissertations and arguments of Sáriputto and others, having been previously consulted (by him); and they are extant among the Singhalese. Repairing thither, and studying the same, translate (them) according to the rules of the grammar of the Mágadhas. It will be an act conducive to the welfare of the whole world."

Having been thus advised, this eminently wise personage, rejoicing thereat, departed from thence, and visited this island, in the reign of this monarch (Mahanámo). On reaching the Mahawiháro (at Anurádhapura) he entered the Mahapadháno hall, the most splendid of the apartments in the wiháro, and listened to the Singhalese Atthakathá, and the Thérawádá, from the beginning to the end, propounded by the théro Sanghapáli; and became thoroughly convinced that they conveyed the true meaning of the doctrines of the lord of dhammo. Thereupon, paying reverential respect to the priesthood, he thus petitioned: "I am desirous of translating the Atthakathá; give me access to all your books." The priesthood, for the purpose of testing his qualifications, gave only two gáthá, saying: "Hence prove thy qualification; having satisfied ourselves on this point, we will then let thee have all the books." From these (taking these gáthá for his text), and consulting the Pitakattya together with the Atthakathá, and condensing them into an abridged form, he composed the commentary called the Wisuddhimaggan. Thereupon having assembled the priesthood who had acquired a thorough knowledge of the doctrines of Buddho, at the bo-tree, he commenced to read out (the work he had composed). The déwatás, in order that they might make his (Buddhaghóso's) gifts of wisdom celebrated among men, rendered that book invisible. He, however, for a second and third time recomposed it. When he was in the act of producing

his book for the third time, for the purpose of propounding it, the déwatás restored the other two copies also. The (assembled) priests then read out the three books simultaniously. In those three versions, neither in a verse, in a signification, nor in a single misplacement by transposition; nay, even in the théra controversies, and in the text (of the Pitakattya), was there in the measure of a verse, or in the letter of a word, the slightest variation. Thereupon the priesthood rejoicing, again and again fervently shouted forth, saying, "Most assuredly this is Metteyyo (Buddho) himself;" and made over to him the books in which the Pitakattya were recorded, together with their Atthakatha'. Taking up his residence in the secluded Gantha'karo wiha'ro, at Anura'dhapura, he translated, according to the grammatical rules of the Ma'gadhi, *which is the root of all languages*, the whole of the Singhalese Atthakatha' (into Pa'li). This proved an achievement of the utmost consequence to all the languages spoken by the human race.

All the théros and acha'rayos held this compilation in the same estimation as the text (of the Pitakattya). Thereafter, the objects of his mission having been fulfilled, he returned to Jambudípo, to worship at the bo-tree (at Uruwéla'ya in Ma'gadha).

This Páli version of the Pitakattya and of the Atthakathá, is that which is extant now in Ceylon; and it is identically the same with the Siamese and Burmese versions. In appendix A will be seen a statement of the divisions, and subdivisions, contained in the Pitakattya. A few of these subdivisions are not now to be obtained complete in the chief temples of Kandy, and are only to be found perfect, among those fraternities in the maritime districts, who have of late years derived their power of conferring ordination from the Burmese empire; and they are written in the Burmese character.

The identity of the buddhistical scriptures of Ceylon with those of the eastern peninsula is readily accounted for, independently of the consideration that the missions for the conversion of the two countries to buddhism, originally proceeded to these parts at the same time, and from the same source; viz. at the close of the third convocation, as stated in the twelfth chapter of the Maháwanso: for Buddhaghósó took his Páli version of those scriptures, after leaving Ceylon, to the eastern peninsula. This circumstance is

noticed even in the "essai sur le páli par Messieurs Burnouf and Lassen;" though, at the same time, those gentlemen have drawn two erroneous inferences; first, that buddhism was originally introduced by Buddhaghóśó into Pegu; and, secondly, that his resort to the eastern peninsula was the consequence of his expulsion from India under the persecutions of the bráhmans.

Passons maintenant dans la presqú île au-delà du Gange, et cherchons-y le date de l'etablissement du bouddhisme, et, avec lui, du pa'li et de l'ecriture. Nous n'avons plus ici l'avantage de nous appuyer sur un texte original, comme pour l'histoire cingalaise. Car, bien que les Barmans possédent, dit-on, des livres historiques fort étendus, nul, que nous sachions, n'a encore été traduit dans aucune langue d'Europe; nous sommes donc réduits aux témoignages souvent contradictoires des voyageurs. Suivant le P. Carpanus, l'histoire des Bramans appelée Maha'razoen (mot sans doute derive du sanskrit Maharadja), rapporte que les livres et l'écriture palis furent apportes de Ceylan au Pegu, par un brahmane nommé Bouddhaghosa (voix de Bouddha) l'an 940 de leur ère sacrée, c'est-a-dire, l'an 397 de la notre. Cette date nous donne pour le commencement de l'ère sacrée des Barmans, l'an 543 avant J.-C., l'année même de la mort de Bouddha, suivant la chronologie cingalaise.

Il n'est pas etonnant que les habitans de la presqu' île s'accordent en ce point avec les cingalaise, puisque c'est d'eux qu'ils disent avoir recu leur culte. Il est cependant permis de remarquer que leur temoignage sert encore de confirmation à la date de la mort de Bouddha (543 ans avant J. C.), que nous avons choisie entre toutes celles que nous offraient les diverses autorités. Celle de l'introduction du bouddhisme au Pegu, l'an 397 de notre ère, s'accorde egalement avec les dates qui ont été exposées et discutées plus haut. On a vu, en effet que les livres bouddiques écrits en pa'li, existaient a Ceylan, vers 407 de J. C., ce qui ne dit pas que cette langue n'ait puy être connue antérieurement. Le pa'li a donc pu rigoureusement être porté de là dans la presqu'île au-delà du Gange, l'an 397 de notre ère. D'ailleurs, le voyage de Bouddhaghosa se rattache a l'histoire generale de culte, de Bouddha dans l'Inde; car à l'époque où il a eu lieu la lutte du brahmanisme contre le bouddhisme s'achevait par la defaite de celui-ci, et nous avons vu le dernier patriarche du culte proscrit quitter alors l'Inde pour toujours.

It will be observed, that the date mentioned here, does not accurately accord with that of the Maháwanso. Mahanámo, the sovereign of Ceylon at the time of Buddhaghóso's visit, came to the

throne A. D. 410, and he reigned twenty two years. The precise extent, however, of this trifling discrepance cannot be ascertained, as the date is not specified of either Buddhaghóso's arrival at, or departure from, this island.

The subsequent portions of the Maha'wanso contain ample evidence of the frequent intercourse kept up, chiefly by means of religious missions, between the two countries, to the close of the work. A very valuable collection of Pa'li books was brought to Ceylon, by the present chief of the cinnamon department, George Nadoris, modliar, so recently as 1812. He was then a buddhist priest, and had proceeded to Siam for the purpose of obtaining from the monarch of that buddhist country, the power (which a Christian government could not give him) of conferring ordination on other castes than the wellála; to whom the Kandyan monarchs, in their intolerant observance of the distinctions of caste, had confined the privilege of entering into the priesthood.

The contents of these Pitakattya and Atthakatha', divested of their buddhistical inspired character, may be classed under four heads.

1. The unconnected and desultory references to that undefined and undefinable period of antiquity, which preceded the advent of the last twenty four Buddhos.

2. The history of the last twenty four Buddhos, who appeared during the last twelve buddhistical regenerations of the world.

3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B. C. 543.

4. The history from B. C. 543 to the age of Buddhaghósó, between A. D. 410 and 432.

With these ample and recently revised annals, and while the Singhalese Atthakatha' of the Pitakattya, and various Singhalese historical works, were still extant, Mahana'mo théro composed the first part of the Maha'wanso. It extends to the thirty seventh chapter, and occupies 119 pages of the talipot leaves of which the

book is formed. He composed also a Tíka', or abridged commentary on his work. It occupies 329 pages. The copy I possess in the Singhalese character, is full of inaccuracies; while a Burmese version, recently lent to me by Nadoris modliar, is free from these imperfections.

The historian does not perplex his readers with any allusion to the first division of buddhistical history. In the second, he only mentions the names of the twenty four Buddhos, though they are farther noticed in the Tíka'. In the third and fourth, his narrative is full, instructive, and interesting.

He opens his work with the usual invocation to Buddho, to the explanation of which he devotes no less than twenty five pages of the Tíká. Without stopping to examine these comments, I proceed to his notes on the word "Mahâwanso."

"Mahâwanso" is the abbreviation of "Mahantânan wanso;" the genealogy of the great. It signifies both pedigree and inheritance from generation to generation; being itself of high import, either on that account, or because it also bears the two above significations; hence "Mahâwanso."

What that Mahâwanso contains (I proceed to explain). Be it known, that of these (i. e. of the aforesaid great) it illustrates the genealogy, as well of the Buddhos and of their eminently pious disciples, as of the great monarchs commencing with Mahâsammato. It is also of deep import, in as much as it narrates the visits of Buddho (to Ceylon). Hence the work is (Maha') great. It contains, likewise, all that was known to, or has been recorded by, the pious men of old, connected with the supreme and well defined history of those unrivalled dynasties ("wanso"). Let (my hearers) listen (to this Maha'wanso).

Be it understood, that even in the (old) Atthakathá, the words "Dípatthutiya sádhusakkatan" are held as of deep import. They have there (in that work) exclusive reference to the visits of Buddho, and matters connected therewith. On this subject the ancient historians have thus expressed themselves: "I will perspicuously set forth the visits of Buddho to Ceylon; the arrival of the relic and of the bo tree; the histories of the convocations, and of the schisms of the théros; the introduction of the religion (of Buddho) into the island; and the settlement and pedigree of the sovereign (Wijayo)." It will be evident, from the substance of the quotations here made, that the numerical extent of the dynasties (in my work) is exclusively derived from that source: (it is no invention of mine).

Thus the title "Mahâwanso" is adopted in imitation of the history composed by the fraternity of the Mahâwiha'ro (at Anurâdhapura). In

this work the object aimed at is, setting aside the Singhalese language, in which (the former history) is composed, that I should sing in the Ma'gadhi. Whatever the matters may be, which were contained in the Atthakathá, without suppressing any part thereof, rejecting the dialect only, I compose my work in the supreme Mágadhi language, which is thoroughly purified from all imperfections. I will brilliantly illustrate, then, the Maháwanso, replete with information on every subject, and comprehending the amplest detail of all important events; like unto a splendid and dazzling garland, strung with every variety of flowers, rich in color, taste, and scent.

The former historians, also, used an analogous simile. They said, "I will celebrate the dynasties ("wanso") perpetuated from generation to generation; illustrious from the commencement, and lauded by many bards: like unto a garland strung with every variety of flowers: do ye all listen with intense interest."

After some further commentaries on other words of the first verse, Mahanámo thus explains his motives for undertaking the compilation of his history, before he touches on the second.

Thus, I, the author of the Maháwanso, by having rendered to religion the reverence due thereto, in my first verse, have procured for myself immunity from misfortune. In case it should be asked in this particular place, "Why, while there are Maháwansos composed by ancient authors in the Singhalese language, this author has written this Palapadóru-wanso?" in refutation of such an unmeaning objection, I thus explain the advantage of composing the Palapadóru-wanso; viz., that in the Maháwanso composed by the ancients, there is the defect, as well of prolixty, as of brevity. There are also (other) inaccuracies deserving of notice. Avoiding these defects, and for the purpose of explaining the principle on which the Palapadóru-wanso I am desirous of compiling, is composed, I proceed to the second verse.

On the twenty four Buddhos, Mahanámo comments at considerable length in his Tíká. In some instances those notes are very detailed, while in others he only refers to the portions of the Pitakattya and Atthakathá, from which he derives his data. It will be sufficient in this condensed sketch, that I should furnish a specification of the main points requisite to identify each Buddho, and to notice in which of the regenerations of the

world each was manifested, reckoning back from the present kappo or creation.

The following particulars are extracted from the "Buddhawansadésaná," one of the subdivisions of the Suttapitakó, of the Pitakattya.

The twelfth kappo, or regeneration of the world, prior to the last one, was a "Sáramando kappo," in which four Buddhos appeared. The last of them was the first of the twenty four Buddhos above alluded to: viz.,

1. Dípankaro, born at Rammawatínagara. His parents were Sudhéwo rája and Sumédháya déwi. He, as well as all the other Buddhos, attained buddhohood at Uruwéláya, now called Buddhaghyá. His bo-tree was the "pipphala." Gótamo was then a member of an illustrious bráhman family in Amarawatínagara.

The eleventh regeneration was a "Sárakappo" of one Buddho.

2. Kondanno, born at Rammawati nagara. Parents, Sunanda, rája and Sujatadéwi. His bo-tree, the "sálakalyána." Gótamo was then Wijitáwi, a chakkawati rája of Chandawati-nagara in Majjimadésa.

The tenth regeneration was a "Sáramando kappo" of four Buddhos.

3. Mangalo, born at Uttara nagara in Majjimadésa. Parents, Uttararája and Uttaradéwi. His bo-tree, the "nága." Gótamo was then a brahman named Suruchi, in the village Siribráhmano.

4. Sumano, born at Mékhalánagara. Parents, Sudassano maharája and Sirimádéwi. His bo-tree, the "nága." Gótamo was then a Nága rája named Atulo.

5. Rewato, born at Sudhannawatínagara. Parents, Wipalo maharája and Wipuladéwi. His bo-tree, the "nága." Gótamo was then a bráhman versed in the three wédos, at Rammawatí nagara.

6. Sóbhito, born at Sudhammanagara. His parents bearing

the same name. His bo-tree, the "nága." Gótamo was then a bráhman named Sujáto, at Rammawatí.

The ninth regeneration was a "Warakappo" of three Buddhos.

7. Anómadassi, born at Chandawatínagara. Parents, Yasaworája and Yasódarádéwi. His bo-tree, the "ajjuna." Gótamo was then a Yakkha rája.

8. Padumo, born at Champayá nagara. Parents, Asamo maharája and Asamádéwi. His bo-tree, the "sónaka." Gótamo was then a lion, the king of animals.

9. Nárado, born at Dhammawatínagara. Parents, Sudhéwo mahara'ja and Anópamádéwi. His bo-tree, the "sónaka." Gótamo was then a tápaso in the Himawanto country.

The eighth regeneration was a "Sárakappo" of one Buddho.

10. Padumuttaro, born at Hansawatínagara. Parents, Anurulo ra'ja and Sujátadéwi. His bo-tree, the "salala." Gótamo was then an ascetic named Jatilo.

The seventh regeneration was a "Mandakappo" of two Buddhos.

11. Sumédo, born at Sudassananagara. Parents bore the same name. His bo-tree, the "nipa." Gótamo was then a native of that town, named Uttaro.

12. Sujáto, born at Sumangalanagara. Parents, Uggato rája and Pabbáwatidéwi. His bo-tree, the "wélu." Gótamo was then a chakkawati rája.

The sixth regeneration was a "Warakappo," of three Buddhos.

13. Piyádassi, born at Sudannanagara. Parents, Sudatta maharája and Subaddhádéwi. His bo-tree, the "kakudha." Gótamo was then a bráhman named Kassapo, at Siriwattanagara

14. Atthadassi, born at Sonanagara. Parents, Ságara rája and Sudassanadéwi. His bo-tree, the "champa." Gótamo was then a bráhman named Susimo.

15. Dhammadassi, born at Surananagara. Parents, Saranamaha ra'ja and Sunandadéwi. His bo-tree, the "bimbaja'la." Go'tamo was then Sakko, the supreme of déwos.

The fifth regeneration was a "Sárakappo," of one Buddho.

16. Siddhatho, born at Wibháranagara. Parents, Udéni maharája and Suphasadéwi. His bo-tree, the "kaniha'ni." Gótamo was a bra'hman named Mangalo.

The fourth regeneration was a "Mandakappo," of two Buddhos.

17. Tisso, born at Khémanagara. Parents, Janasando rája and Padumádéwi. His bo-tree, the "assana." Gótamo was then Sujáto rája at Yasawatínagara.

18. Phusso, born at Kási. Parents, Jayaséno rája and Siremáya déwi. His bo-tree, the "amalaka." Gótamo was then Wijitáwi, an inferior rája.

The third regeneration was a "Sárakappo," of one Buddho.

19. Wipassi, born at Bandhuwatínagara. Parents bore the same name. His bo-tree, the "pátali." Gótamo was then Atulo rája.

The last regeneration was a "Mandakappo," of two Buddhos.

20. Sikhi, born at Arunawattínagara. Parents, Arunawattirája and Paphávattidéwi. His bo-tree, the "pundariko." Gótamo was then Arindamo rája at Paribhuttanagara.

21. Wessabhu, born at Anúpamanagara. Parents, Suppalittha mahárája and Yasáwatidéwi. His bo-tree, the "sála." Gótamo was then Sadassano rája of Sarabhawati nagara.

The present regeneration is a "Mahábadda kappo," of five Buddhos.

22. Kakusando, born at Khemawatínagara. Parents, Aggidatto, the purahitto bráhman of Khémarája, and Wisákha. His bo-tree, the "sirísa." Gótamo was then the aforesaid Khémarája.

23. Konágamano, born at Sobhawatí nagara. Parents, a bráhman named Yannadattho and Uttará. His bo-tree, the "udumbara." Gótamo was Pabbato rája (the mountain monarch) at Mithila.

24. Kassapo, born at Bára'nasinagara. Parents, the bráhman Bráhmadatto and Dhanawati. His bo-tree, the "nigrodha." Gótamo was a bráhman named Jotipálo at Wappulla.

Gótamo is the Buddho of the present system, and Mettéyyo is still to appear, to complete the number of the present "Mahábadda kappo."

All these Buddhos, Gótamo excepted, are represented to have appeared in the long period which intervened between the reigns of Néru and Makhádéwo. The recession to an age so immeasurably and indefinitely remote is a fiction, of course, advisedly adopted, to admit of the intervention of an "abuddhotpádo," with its progressive decrease and readjustment of the term of human life; which, according to the buddhistical creed, precedes the advent of each supreme Buddho. The Mahawanso does not attempt to give the designations of these preposterous series of monarchs, who are stated to have reigned during that interval; but the Pitakattya and the Atthakathá do contain lists of the names of all the rájas of the smaller, and of the initial rájas of the larger, groups. Whenever these buddhistical genealogical materials are tabularized and graduated, on the principle applied to the hindu genealogies, they will probably be found to accord with them in a considerable degree; making due allowance for the variation of appellations made by either sect, in reference to, or in consequence of, events and circumstances connected with their respective creeds.

In reference to the twelfth verse, the Tíká explains that the name Uruwéláya,—the present Buddhaghya, where the sacred bo tree still stands, and at which place several inscriptions are recorded, some of which have been translated and published in the Asiatic Researches and Journals,—is derived from "Urú" (great) and "weláyá" (sands); from the great mounds or columns of sand which are stated to be found in its vicinity, and which have attracted the attention of modern travellers also.

I shall only notice further, in regard to the first chapter, that the isle of Giridípo is mentioned as being on the south east coast of Ceylon, and is represented to abound in rocks covered

with enormous forest trees. The direction indicated, points to the rocks nearly submerged, which are now called the Great and the Little Basses. But as speculation and hypothesis are scrupulously avoided in my present sketch, I shall abstain from further comment on this point.

Mahíyangano, the spot on which Buddho alighted in his first visit to Ceylon, is the present post of Bintenne, where the dágoba completed by Dutthagámini still stands. Sélasumano, or Sumanakúto, is Adam's peak. The position of Nágadípo, the scene of Buddho's second visit, I am not able to identify. It is indicated to have been on the northern coast of the island. The alleged impression of Buddho's foot on Adam's peak; the dágoba constructed at Kalyáni, near Colombo; as well as the several dágobas built at Anurádhapura, and at Dhígawápi, and the bo-tree subsequently planted at the former place; together with the numerous inscriptions,—the most modern of which alone have yet been decyphered,—are all still surviving and unobliterated evidences confirmatory of Gótamo's three visits to Ceylon.

In opening the second chapter, Mahanámo supplies detailed data touching several of Gótamo's incarnations, prior to his manifestation in the person of Mahásammato, the first monarch of this creation. I shall confine myself to a translation of that portion of the commentary which treats of that particular incarnation. It will serve to assimilate his production or manifestation, by "*opapátika*" or *apparitional birth*, with the hindu scheme of the origination of the solar race.

At the close of that existence (in the Brahma world) he was regenerated a man, at the commencement of this creation, by the process of "opapátika" From the circumstance of mankind being then afflicted with unendurable miseries, resulting from the uncontrolled state of the sinful passsions which had been engendered, as well as from the consternation created by the murder, violence, and rapine produced by a condition of anarchy, a desire manifested itself among men to live subject to the control of a ruler. Having met and consulted together, they thus petitioned unto him (the Buddho elect), "O great man! from henceforth it belongs to thee to

provide for our protection and common weal." The whole human race having assembled and come to this decision, the appellation was conferred on him of "Mahásammato," "the great elect."

Valuable as the comments are on the genealogy of the Asiatic monarchs—the descendants and successors of Mahásammato,--they are still only abridged and insulated notes deduced (as already noticed by me) from the Pitakattya and the Atthakathá; to which justice would not be done in this limited sketch of the buddhistical annals. As a proof, however, of Mahanámo's general rigid adherence to the data from which his history is compiled, I may here notice one of the instances of the care with which he marks every departure, however trivial, from the authorities by which he is otherwise guided. He says, in reference to the twenty eight kings mentioned in the 6th verse: "In the Atthakathá composed by the Uttarawiháro priests, omitting Chétiyo, the son of Upacharako, and representing Muchalo to be the son of Upacharako, it is stated that there were only twenty seven rájas, whose existence extended to an asankya of years."

In reference to these genealogies, I shall now only adduce the following extracts from the Tíká, containing the names of the capitals at which the different dynasties reigned; and giving a distinct account of Okkáko, (Ixkswaku of the hindus) and of his descendants, as well as the derivation of the royal patronymic "Sakya,"— to which no clue could be obtained in hindu annals; but which is nearly identical with the account extracted by Mr. Csoma de Koros from the Tibetan "Káhgyur," and published in the Bengal Asiatic Journal of August, 1833.

Those nineteen capitals were,—Kusáwatí, Ayójjhápura, Báránasi, Kapila, Hatthipura, Ekachakkhu, Wajirawutti, Madhura, Aritthapura, Indapatta, Kósambi, Kannagóchha, Rojá, Champá, Mithila, Rájagaha, Takkasilla, Kusinárá, Támalittí.

The eldest son of Okkáko was Okkákamukho. The portion of the royal dynasty from Okkákamukkho to Suddhódano, (the father of Gótamo Buddho) who reigned at Kapila, was called the Okkáko dynasty. Okkáko had five consorts, named Hatthá, Chittá, Jantu, Pálini, and Wisákhá. Each had a retinue of five hundred females. The eldest had four sons, named, Okkákamukho,

Karakando, Hatthinéko, and Nipuro; and five daughters, Piyá, Sapiyá, Anandá, Sanandá, and Wiyitaséná. After giving birth to these nine children she died, and the rája then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant on the fifth day after his nativity was presented to the rája, sumptuously clad. The delighted monarch promised to grant any prayer of her's (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her: "Thou outcast, dost thou seek to destroy my children?" She, however, taking every private opportunity of lavishing her caresses on him, and reproaching him at the same time, with "Rája! it is unworthy of thee to utter an untruth;" continued to importune him. At last, the king assembling his sons, thus addressed them: "My beloved, in an unguarded moment, on first seeing your younger brother Jantu, I committed myself in a promise to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of state elephants and state carriages ye may desire; taking them, as well as a military force of elephants, horses, and chariots, depart. On my demise, return and resume your rightful kingdom." With these injunctions he sent them forth, in the charge of eight officers of state. They, weeping and lamenting, replied, "Beloved parent, grant us forgiveness for any fault (we may have committed.") Receiving the blessing of the rája, as well as of the other members of the court, and taking with them their sisters who had also prepared to depart,— having announced their intention to the king in these words, "We accompany our brothers,"— quitted the capital with their army, composed of its four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right, resolved to adhere to their cause, and accompanied them in their exile.

On the first day, this multitude marched one yojana only; the second day, two; and the third day, three yojanas. The princes thus consulted together: "The concourse of people has become very great: were we to subdue some minor rája, and take his territory; that proceeding also would be unworthy of us. What benefit results from inflicting misery on others? Let us, therefore, raise a city in the midst of the wilderness, in Jambudípo." Having decided accordingly, repairing to the frontier of Himawanto, they sought a site for their city.

At that period, our Bodhisattho, who was born in an illustrious bráhman family, and was called Kapila bra'hman, leaving that family, and assuming the sacerdotal character in the "Isi" sect, sojourned in the Himawanto country in a "pannasa'la" (leaf hut) built on the borders of a pond, in a forest of sal trees. This individual was endowed with the gift called the "bhúmilakkhanan;" and could discern good from evil, for eighty cubits

down into the earth, and the same distance up into the air. In a certain country, where the grass, bushes, and creepers had a tendency in their growth, taking a southerly direction then to face the east: where lions, tigers, and other beasts of prey, which chased deer and hog; and cats and snakes, which pursued rats and frogs, on reaching that division, were incapacitated from persevering in their pursuit; while, on the other hand, each of the pursued creatures, by their growl or screech only, could arrest their pursuers; there this (Kapila Isi,) satisfied of the superiority of that land, constructed this pannasa'la.

On a certain occasion, seeing these princes who had come to his hut, in their search of a site for a city, and having by inquiring ascertained what their object was; out of compassion towards them, he thus prophesied: "A city founded on the site of this pannasa'la will become an illustrious capital in Jambudípo. Amongst the men born here, each will be able to contend with a hundred or a thousand (of those born elsewhere). Raise your city here, and construct the palace of your king on the site of my pannasála. On being established here, even a chanda'lo will become great like unto a Chakkawatti rája." "Lord!" observed the princes, "will there be no place reserved for the residence of Ayyo?" "Do not trouble yourselves about this residence of mine: building a pannasa'la for me in a corner, found your city, giving it the name 'Kapila.'" They, conforming to his advice, settled there.

The officers of state thus reasoned: "If these children had grown up under their father's protection, he would have formed matrimonial alliances for them; they are now under our charge:" and then addressed themselves on this subject to the princes. The princes replied: "We see no royal daughters equal in rank to ourselves; nor are there any princes of equal rank to wed our sisters. By forming unequal alliances, the children born to us, either by the father's or mother's side, will become degraded by the stain attached to their birth; let us therefore form matrimonial alliances with our own sisters." Accordingly, recognizing in their eldest sister the character and authority of a mother, in due order of seniority (the four brothers) wedded (the other four sisters).

On their father being informed of this proceeding, he broke forth (addressing himself to his courtiers) into this exultation: "My friends, most assuredly they are 'sakya'.' My beloved, by the most solemn import of that term, they are unquestionably sakya'," (powerful, self-potential).

From that time, to the period of king Suddhódano, all who were descended (from those alliances) were called Sakya'.

As the city was founded on the site where the brahman Kapilo dwelt, it was called Kapilanagara.

The account of the first convocation on religion, after Gótamo's death, is so clearly and beautifully given in the third chapter,

that no explanatory comments are requisite from me. For detailed particulars regarding the construction of the convocation hall at Ra'jagaha, and the proceedings held therein, the Tíka' refers to the Samantapa'sada Atthakathá', and to the Dígha'níka'yo, and Sumangala wila'sini Attakattha'.

The fourth and fifth chapters are the most valuable in the Maha'wanso, with reference to the chronology of Indian history. It will be observed that in some respects, both in the names and in the order of succession, this line of the Ma'gadha kings varies from the hindu genealogies.

Reserving the summing up of the chronological result till I reach the date at which the Indian history contained in the Maha'wanso terminates, I shall proceed to touch on each commentary which throws any light on that history, in the order in which it presents itself, in that interval.

The first of the notes I shall select, contains the personal history of Susuna'go, who was raised to the throne on the deposition of Na'gada'sako. With the exception of a somewhat far-fetched derivation suggested of that usurper's name, the account bears all the external semblance of authenticity. This note is interesting in more than one point of view. It describes the change in the Ma'gadha dynasty to have proceeded from the deposition, and not from the voluntary abdication, of Na'gada'sako. It, likewise, is not only corroborative of the tolerance of courtesans in the ancient social institutions of India, which was, I believe, first developed by professor Wilson's translation of the hindu plays; but shows also that there was an office or appointment of "chief of courtesans," conferred and upheld by the authority of the state. Professor Wilson thus expresses himself in his essay on the dramatic system of the hindus, on this point.

"The defective education of the virtuous portion of the sex, and their consequent uninteresting character, held out an inducement to the unprincipled members, both of Greek and Hindu society, to rear a class of females, who should supply those wants which rendered home cheerless, and should

give to men hetœra or female friends, and associates in intellectual as well as in animal enjoyment. A courtesan of this class inspired no abhorrence: she was brought up from her infancy to the life she professed, which she graced by her accomplishments, and not unfrequently dignified by her virtues. Her disregard of social restraint was not the voluntary breach of moral, social, or religious precepts: it was the business of her education to minister to pleasure; and in the imperfect system of the Greeks, she committed little or no trespass against the institutes of the national creed, or the manners of society. The Hindu principles were more rigid; and not only was want of chastity in a female a capital breach of social and religious obligations, but the association of men with professed wantons was an equal violation of decorum, and, involving a departure from the purity of caste, was considered a virtual degradation from rank in society. In practice, however, greater latitude seems to have been observed; and in the "Mrichchakatí" a bráhman, a man of family and repute, incurs apparently no discredit from his love for a courtesan. A still more curious feature is, that his passion for such an object seems to excite no sensation in his family, nor uneasiness in his wife; and the nurse presents his child to his mistress, as to its mother; and his wife, besides interchanging civilities (a little coldly, perhaps, but not compulsively), finishes by calling her 'sister,' and acquiescing therefore in her legal union with her lord. It must be acknowledged that the poet has managed his story with great dexterity, and the interest with which he has invested his heroine, prevents manners so revolting to our notions, from being obtrusively offensive. No art was necessary, in the estimation of a hindu writer, to provide his hero with a wife or two, more or less; and the acquisition of an additional bride is the ordinary catastrophe of the lighter dramas."

The following is a literal translation of the note in question, in the Tíka'.

Who is this statesman named Susuna'go? By whom was he brought up? He was the son of a certain Lichchawi ra'ja of Wésali. He was conceived by a courtesan ("Naggarasóbhiní," literally "a beauty of the town") and brought up by an officer of state. The foregoing is recorded in the Attakatha' of the priests of the Uttarawiha'ro (of Anura'dhapura). Such being the case, and as there is no want of accordance between our respective authorities, I shall proceed to give a brief sketch of his history.

Upon a certain occasion, the Lichchawi rájas consulted together, and came to the resolution, that it would be prejudicial to the prosperity of their capital, if they did not keep up the office of "Naggarasóbhini tha'rantaran" (chief of courtesans). Under this persuasion, they appointed to that office a lady of unexceptionable rank. One of these ra'jas, receiving her into his own palace, and having lived with her, there, for seven days, sent her away. She had then conceived unto him. Returning to her residence, she was delivered.

after the ordinary term of pregnancy. The issue proved to be an abortion. Deeply afflicted, and overwhelmed with shame and fear, causing it to be thrown into a basket, carefully covered with its lid, and consigning it to the care of a female slave, she had it placed, early in the morning, at the Sankháratánan (where all the rubbish and sweepings of a town are collected). The instant it was deposited there (by the slave), a certain nágarája, the tutelar of the city, observing it, encircling it in its folds and sheltering it with its hood, assumed a conspicuous position. The people who congregated there, seeing (the snake), made the noise "su," "su," (to frighten it away); and it disappeared. Thereupon, a person who had approached the spot opening (the basket) and examining it, beheld the abortion matured into a male child, endowed with the most perfect indications of greatness. On making this discovery, great joy was evinced. A certain chief who participated in this exultation, taking charge of the infant removed him to his house; and on the occasion of conferring a name on him, in reference to the shouts of "su," "su," above described, and to his having been protected by the nágarája, conferred on him the name of "Susunágo."

From that time protected by him (the chief), and in due course attaining the wisdom of the age of discretion, he became an accomplished achárayo; and among the inhabitants of the capital, from his superior qualifications, he was regarded the most eminent person among them. From this circumstance, when the populace becoming infuriated against the rája Nágadásako deposed him, he was inaugurated monarch, by the title of Susunágo rája.

In the tenth year of the reign of Kálásóko, the son and successor of Susunágo, a century had elapsed from the death of Gótamo, and the second convocation on religion was then held under that monarch's auspices, who was a buddhist, at Wésáli; —his own capital being Pupphapura. The fourth chapter contains the names of the sovereigns, and the term of their respective reigns during that period, as well as the circumstances under which the second convocation originated, and the manner in which it was conducted. The Tíká contains some important comments on the "schisms" with which the fifth chapter commences. Not to interrupt the continuity of the historical narrative of India, I shall proceed with the translation of the notes on the Nandos, and on Chandagutto and his minister Chánakko. I regret that want of space prevents my printing the text of these valuable notes in this sketch. It will, however, be given in the work, of which this pamphlet is intended as the

prospectus. I have endeavoured to make the translation as strictly literal as the peculiarities of the two languages would admit.

Subsequent to Kálásóko, who patronised those who held the second convocation, the royal line is stated to have consisted of twelve monarchs to the reign of Dhammásóko, when they (the priests) held the third convocation. Kálásóko's own sons were ten brothers. Their names are specified in the Attakathá. The appellation of "the nine Nandos" originates in nine of them bearing that patronymic title.

The Attakathá of the Uttarawiha'ro priests sets forth that the eldest of these was of an extraction (maternally) not allied (inferior) to the royal family; and that he dwelt in one of the provinces: it gives also the history of the other nine. I also will give their history succinctly, but without prejudice to its perspicuity.

In aforetime, during the conjoint administration of the (nine) sons of Kálásóko, a certain provincial person appeared in the character of a marauder, and raising a considerable force, was laying the country waste by pillage. His people, who committed these depredations on towns, whenever a town might be sacked, seized and compelled its own inhabitants to carry the spoil to a wilderness, and there securing the plunder, drove them away. On a certain day, the banditti who were leading this predatory life having employed a daring, powerful, and enterprizing individual to commit a robbery, were retreating to the wilderness, making him carry the plunder. He who was thus associated with them, inquired: "By what means do you find your livelihood?" "Thou slave," (they replied) "we are not men who submit to the toils of tillage, or cattle tending. By a proceeding precisely like the present one, pillaging towns and villages, and laying up stores of riches and grain, and providing ourselves with fish and flesh, toddy and other beverage, we pass our life jovially in feasting and drinking." On being told this, he thought: "This mode of life of these thieves is surely excellent: shall I, also, joining them, lead a similar life?" and then said, "I also will join you, I will become a confederate of your's. Admitting me among you, take me (in your marauding excursions)." They replying "sádhu," received him among them.

On a subsequent occasion, they attacked a town which was defended by well armed and vigilant inhabitants. As soon as they entered the town the people rose upon and surrounded them, and seizing their leader, and hewing him with a sword, put him to death. The robbers dispersing in all directions repaired to, and reassembled in, the wilderness. Discovering that he (their leader) had been slain; and saying, "In his death the extinction of

our prosperity is evident: having been deprived of him, under whose control can the sacking of villages be carried on? even to remain here is imprudent: thus our disunion and destruction are inevitable:" they resigned themselves to desponding grief. The individual above mentioned, approaching them, asked: "What are ye weeping for?" On being answered by them, "We are lamenting the want of a valiant leader, to direct us in the hour of attack and retreat in our village sacks;" "In that case, my friends, (said he) ye need not make yourselves unhappy; if there be no other person able to undertake that post, I can myself perform it for you; from henceforth give not a thought about the matter." This and more he said to them. They, relieved from their perplexity by this speech, joyfully replied "sádhu;" and conferred on him the post of chief.

From that period proclaiming himself to be Nando, and adopting the course followed formerly (by his predecessor), he wandered about, pillaging the country. Having induced his brothers also to co-operate with him, by them also he was supported in his marauding excursions. Subsequently assembling his gang, he thus addressed them: "My men! this is not a career in which valiant men should be engaged; it is not worthy of such as we are; this course is only befitting base wretches. What advantage is there in persevering in this career, let us aim at supreme sovereignty?" They assented. On having received their acquiescence, attended by his troops and equipped for war, he attacked a provincial town, calling upon (its inhabitants) either to acknowledge him sovereign, or to give him battle. They on receiving this demand, all assembled, and having duly weighed the message, by sending an appropriate answer formed a treaty of alliance with them. By this means reducing under his authority the people of Jambudípo in great numbers, he finally attacked Patiliputta (the capital of the Indian empire), and usurping the sovereignty, died there a short time afterwards, while governing the empire.

His brothers next succeeded to the empire in the order of their seniority. They altogether reigned twenty two years. It was on this account that (in the Maha'wanso) it is stated that there were nine Nandos.

Their ninth youngest brother was called Dhana-nando, from his being addicted to hoarding treasure. As soon as he was inaugurated, actuated by miserly desires the most inveterate, he resolved within himself; "It is proper that I should devote myself to hoarding treasure;" and collecting riches to the amount of eighty kótis, and superintending the transport thereof himself, and repairing to the banks of the Ganges,—by means of a barrier constructed of branches and leaves interrupting the course of the main stream, and forming a canal he diverted its waters into a different channel; and in a rock in

the bed of the river having caused a great excavation to be made, he buried the treasure there. Over this cave he laid a layer of stones, and to prevent the admission of water, poured molten lead on it. Over that again he laid another layer of stones, and passing a stream of molten lead (over it), which made it like a solid rock, he restored the river to its former course. Levying taxes among other articles, even on skins, gums, trees, and stones, he amassed further treasures, which he disposed of similarly. It is stated that he did so repeatedly. On this account we call this ninth brother of theirs, as he personally devoted himself to the hoarding of treasure, "Dhana-nando."

The appellation of "Móriyan sovereigns" is derived from the auspicious circumstances under which their capital, which obtained the name of Móriya, was called into existence.

While Buddho yet lived, driven by the misfortunes produced by the war of (prince) Widhudhabo, certain members of the Sa'kya line retreating to Himawanto, discovered a delightful and beautiful location, well watered, and situated in the midst of a forest of lofty bo and other trees. Influenced by the desire of settling there, they founded a town at a place where several great roads met, surrounded by durable ramparts, having gates of defence therein, and embellished with delightful edifices and pleasure gardens. Moreover that (city) having a row of buildings covered with tiles, which were arranged in the pattern of the plumage of a peacock's neck, and as it resounded with the notes of flocks of "konchos" and "mayuros" (pea fowls) it was so called. From this circumstance these Sákya lords of this town, and their children and descendants, were renowned throughout Jambudípo by the title of "Móriya." From this time that dynasty has been called the Móriyan dynasty.

After a few isolated remarks, the Tíká thus proceeds in its account of Chánakko and Chandagutto.

It is proper that, in this place, a sketch of these two characters should be given. Of these, if I am asked in the first place, Where did this Chánakko dwell? Whose son was he? I answer, He lived at the city of Takkasila'. He was the son of a certain bráhman at that place, and a man who had achieved the knowledge of the three wédos; could rehearse the mantos; skilful in stratagems; and dexterous in intrigue as well as policy. At the period of his father's death he was already well known as the dutiful maintainer of his mother, and as a highly gifted individual worthy of swaying the chhatta.

On a certain occasion approaching his mother, who was weeping, he inquired: "My dear mother! why dost thou weep?" On being answered

by her: "My child, thou art gifted to sway a chhatta. Do not, my boy, endeavour, by raising the chhatta, to become a sovereign. Princes every where are unstable in their attachments. Thou, also, my child, will forget the affection thou owest me. In that case, I should be reduced to the deepest distress. I weep under these apprehensions." He exclaimed: "My mother, what is that gift that I possess? On what part of my person is it indicated?" and on her replying, "My dear, on thy teeth," smashing his own teeth, and becoming "Kandhadatto" (a tooth-broken-man) he devoted himself to the protection of his mother. Thus it was that he became celebrated as the filial protector of his mother. He was not only a tooth-broken-man, but he was disfigured by a disgusting complexion, and by deformity of legs and other members, prejudicial to manly comeliness.*

In his quest of disputation, repairing to Pupphapura, the capital of the monarch Dhana-nando,—who, abandoning his passion for hoarding, becoming imbued with the desire of giving alms, relinquishing also his miserly habits, and delighting in hearing the fruits that resulted from benevolence, had built a hall of alms-offerings in the midst of his palace, and was making an offering to the chief of the bra'hmans worth a hundred kótis, and to the most junior bra'hman an offering worth a lac,—this bra'hman (Cha'nakko) entered the said apartment, and taking possession of the seat of the chief bra'hman, sat himself down in that alms-hall.

At that instant Dhana-nando himself,—decked in regal attire, and attended by many thousands of "siwaka'" (state palanquins) glittering with their various ornaments, and escorted by a suite of a hundred royal personages, with their martial array of the four hosts, of cavalry, elephants, chariots, and infantry, and accompanied by dancing girls, lovely as the attendants on the déwos; himself a personification of majesty, and bearing the white parasol of dominion, having a golden staff and golden tassels,—with this superb retinue, repairing thither, and entering the hall of alms-offerings, beheld the bra'hman Cha'nakko seated. On seeing him, this thought occurred to him (Nando): "Surely it cannot be proper that he should assume the seat of the chief bra'hman." Becoming displeased with him, he thus evinced his displeasure. He inquired: "Who art thou, that thou hast taken the seat of the chief bra'hman?" and being answered (simply), "It is I;" "Cast from hence this cripple bra'hman; allow him not to be seated," exclaimed (Nando); and although the courtiers again and again implored of him, saying, "Déwo! let it not be so done by a person prepared to make offerings as thou art; extend

* Hence his name "Kautiliya" in the Hindu authorities.

thy forgiveness to this bra'hman;" he insisted upon his ejection. On the courtiers approaching (Cha'nakko) and saying, "Acha'riyo! we come, by the command of the rája, to remove thee from hence; but incapable of uttering the words 'Acha'riyo depart hence,' we now stand before thee abashed:" enraged against him (Nando), rising from his seat to depart, he snapt asunder his bra'hmanical cord, and dashed down his jug on the threshold; and thus vowing vengeance, "Kings are impious: may this whole earth, bounded by the four oceans, withhold its gifts from Nando;" he departed. On his sallying out, the officers reported this proceeding to the ra'ja. The king, furious with indignation, roared, "Catch, catch the slave." The fugitive stripping himself naked, and assuming the character of an ajíwako, and running into the centre of the palace, concealed himself in an unfrequented place, at the Sankha'rata'nan. The pursuers not having discovered him, returned and reported that he was not to be found.

In the night he repaired to a more frequented part of the palace, and meeting some of the suite of the royal prince Pabbato,* admitted them into his confidence. By their assistance, he had an interview with the prince. Gaining him over by holding out hopes of securing the sovereignty for him, and attaching him by that expedient, he began to search the means of getting out of the palace. Discovering that in a certain place there was a ladder leading to a secret passage he consulted with the prince, and sent a message to his mother for the key of the passage. Opening the door with the utmost secrecy, and escaping with the prince out of that passage, they fled to the wilderness of Winjjha'.

While dwelling there, with the view of raising resources, he converted (by recoining) each kaha'panan into eight, and amassed eighty kótis of kaha'pana'. Having buried this treasure, he commenced to search for a second individual entitled (by birth) to be raised to sovereign power, and met with the aforesaid prince of the Móriyan dynasty called Chandagutto.

His mother, the queen consort of the monarch of Móriya-nagara, the city before mentioned, was pregnant at the time that a certain powerful provincial ra'ja conquered that kingdom, and put the Móriyan king to death. In her anxiety to preserve the child in her womb, departing for the capital of Pupphapura, under the protection of her elder brothers and under disguise she dwelt there. At the completion of the ordinary term of pregnancy giving birth to a son, and relinquishing him to the protection of the déwos, she placed him in a vase, and deposited him at the door of a cattle pen. A bull

* Parawatte of the Hindus.

named Chando stationed himself by him, to protect him; in the same manner that prince Ghósó, by the interposition of the déwata', was watched over by a bull. In the same manner, also, that the herdsman in the instance of that prince Ghóso repaired to the spot where that bull planted himself, a herdsman, on observing this prince, moved by affection, like that borne to his own child, took charge of and tenderly reared him ; and in giving him a name, in reference to his having been watched by the bull Chando, he called him "Chandagutto;" and brought him up. When he had attained an age to be able to tend cattle, a certain wild huntsman, a friend of the herdsman, becoming acquainted with, and attached to him, taking him from (the herdsman) to his own dwelling, established him here. He continued to dwell in that village.

Subsequently, on a certain occasion, while tending cattle with other children in the village, he joined them in a game, called "the game of royalty." He himself was named ra'ja; to others he gave the offices of sub-king, &c. Some being appointed judges, were placed in a judgment hall; some he made officers of the king's household; and others, outlaws or robbers. Having thus constituted a court of justice, he sat in judgment. On culprits being brought up, regularly impeaching and trying them, on their guilt being clearly proved to his satisfaction, according to the sentence awarded by his judicial ministers, he ordered the officers of the court to chop off their hands and feet. On their replying, "Déwo! we have no axes;" he answered: "It is the order of Chandagutto that ye should chop off their hands and feet, making axes with the horns of goats for blades, and sticks for handles. They acting accordingly, on striking with the axe the hands and feet were lopt off. On the same person commanding, "Let them be re-united," the hands and feet were restored to their former condition.

Chánakko happening to come to that spot, was amazed at the proceeding he beheld. Accompanying (the boy) to the village, and presenting the huntsman with a thousand kaha'paná, he applied for him; saying, "I will teach your son every accomplishment; consign him to me." Accordingly conducting him to his own dwelling, he encircled his neck with a single fold of a woollen cord, twisted with gold thread, worth a lac.

The discovery of this person is thus stated (in the former works): "He discovered this prince descended from the Móriyan line."

He (Chánakko) invested prince Pabbato, also, with a similar woollen cord. While these youths were living with him, each had a dream which they separately imparted to him. As soon as he heard each (dream), he knew that of these prince Pabbato would not attain royalty; and that Chandagutto would, without loss of time, become paramount monarch in Jambudípo. Although he made this discovery, he disclosed nothing to them.

On a certain occasion having partaken of some milk-rice prepared in butter, which had been received as an offering at a bráhmanical disputation; retiring from the main road, and lying down in a shady place protected by the deep foliage of trees, they fell asleep. Among them the Acha'riyo awaking first, rose; and, for the purpose of putting prince Pabbato's qualifications to the test, giving him a sword, and telling him: "Bring me the woollen thread on Chandagutto's neck, without either cutting or untying it," sent him off. Starting on the mission, and failing to accomplish it, he returned. On a subsequent day, he sent Chandagutto on a similar mission. He repairing to the spot where Pabbato was sleeping, and considering how it was to be effected, decided: "There is no other way of doing it; it can only be got possession of, by cutting his head off." Accordingly chopping his head off, and bringing away the woollen thread, presented himself to the bráhman, who received him in profound silence. Pleased with him, however, on account of this (exploit), he rendered him in the course of six or seven years highly accomplished, and profoundly learned.

Thereafter, on his attaining manhood, deciding: "From henceforth this individual is capable of forming and controling an army;" and repairing to the spot where his treasure was buried, and taking possession of, and employing it; and enlisting forces from all quarters, and distributing money among them, and having thus formed a powerful army, he entrusted it to him. From that time throwing off all disguise, and invading the inhabited parts of the country, he commenced his campaign by attacking towns and villages. In the course of their (Cha'nakko and Chandagutto's) warfare, the population rose en masse, and surrounding them, and hewing their army with their weapons, vanquished them. Dispersing, they re-united in the wilderness; and consulting together, they thus decided: "As yet no advantage has resulted from war; relinquishing military operations, let us acquire a knowledge of the sentiments of the people." Thenceforth, in disguise, they travelled about the country. While thus roaming about, after sunset retiring to some town or other, they were in the habit of attending to the conversation of the inhabitants of those places.

In one of these villages, a woman having baked some "appalapúwa" (pancakes) was giving them to her child, who leaving the edges would only eat the centre. On his asking for another cake, she remarked: "This boy's conduct is like Chandagutto's, in his attempt to take possession of the kingdom." On his inquiring, "Mother, why, what am I doing; and what has Chandagutto done?" "Thou, my boy, (said she,) throwing away the outside of the cake, eat the middle only. Chandagutto also in his ambition to be a monarch, without subduing the frontiers, before he attacked the towns, invaded the heart of the country, and laid towns waste. On that account, both the inhabitants of the town and others, rising, closed in upon him, from the frontiers to the centre, and destroyed his army. *That* was *his* folly."

They, on hearing this story of hers, taking due notice thereof, from that time, again raised an army. On resuming their attack on the provinces and towns, commencing from the frontiers, reducing towns, and stationing troops in the intervals, they proceeded in their invasion. After an interval, adopting the same system, and marshalling a great army, and in regular course reducing each kingdom and province, then assailing Patiliputta and putting Dhana-nando to death, they seized that sovereignty.

Although this had been brought about, Chánakko did not at once raise Chandagutto to the throne; but for the purpose of discovering Dhana-nando's hidden treasure, sent for a certain fisherman (of the river); and deluding him with the promise of raising the chhatta for him, and having secured the hidden treasure; within a month from that date, putting him also to death, inaugurated Chandagutto monarch.

Hence the expression (in the Maháwanso) "a descendant of the dynasty of Móriyan sovereigns;" as well as the expression "installed in the sovereignty." All the particulars connected with Chandagutto, both before his installation and after, are recorded in the Attakathá of the Uttarawiháro priests. Let that (work) be referred to, by those who are desirous of more detailed information. We compile this work in an abridged form, without prejudice however to its perspicuity.

His (Chandagutto's) son was Bindusáro. After his father had assumed the administration, (the said father) sent for a former acquaintance of his, a Jatilian, named Maniyatappo, and conferred a commission on him. "My friend, (said he) do thou restore order into the country; suppressing the lawless proceedings that prevail." He replying "sádhu," and accepting the commission, by his judicious measures reduced the country to order.

Chánakko, determined that to Chandagutto—a monarch, who by the instrumentality of him (the aforesaid Maniyatappo) had conferred the blessings of peace on the country, by extirpating marauders who were like unto thorns (in a cultivated land)—no calamity should befal from poison, decided on inuring his body to the effects of poison. Without imparting the secret to any one, commencing with the smallest particle possible, and gradually increasing the dose, by mixing poison in his food and beverage, he (at last) fed him on poison; at the same time taking steps to prevent any other person participating in his poisoned repasts.

At a subsequent period his queen consort was pronounced to be pregnant. Who was she? Whose daughter was she? "She was the daughter of the eldest of the maternal uncles who accompanied the rája's mother to Pupphapura." Chandagutto wedding this daughter of his maternal uncle, raised her to the dignity of queen consort.

About this time, Chánakko on a certain day having prepared the monarch's repast sent it to him, himself accidentally remaining behind for a moment. On recollecting himself, in an agony of distress, he exclaimed, "I must

hasten thither, short as the interval is, before he begins his meal;" and precipitately rushed into the king's apartment, at the instant that the queen, who was within seven days of her confinement, was in the act, in the rája's presence, of placing the first handful of the repast in her mouth. On beholding this, and finding that there was not even time to ejaculate, "Don't swallow it," with his sword he struck her head off; and then ripping open her womb, extricated the child with its caul, and placed it in the stomach of a goat. In this manner, by placing it for seven days in the stomach of seven different goats, having completed the full term of gestation, he delivered the infant over to the female slaves. Causing him to be reared by them, on conferring a name on him—in reference to a spot (Bindu) which the blood of the goats had left—he was called Bindusáro.

Then follows another long note, which represents that the monarch whose corpse was reanimated after his death, was not Nando's, as stated in the hindu authorities, but Chandagutto's, by a yakkho named Dẹwagabbho. The imposture was detected by Chandagutto's prohitto bráhman: and Bindusáro with his own hands put him to death, and buried his parent with great pomp.

The next extract I shall make from the Tíká, contains the personal history of Nigródho, as well as of Asóko, who was converted by the former to the buddhistical creed.

This Nigródho, where did he reside? Whose son was he? To answer the inquiry of the sceptical, (the Maháwanso has stated) "This royal youth was the son of prince Sumano, the eldest of all the sons of Bindusáro." From the circumstance of their having been intimate in a former existence (as dealers in honẹy), and as he was the son of his elder brother, he was moved with affection towards him, the instant he saw him. Although they did not recognise each other, the gratification was mutual.

When his parent was on the point of death, Asóko quitted the kingdom of Ujjéni, which had been conferred on him by his father, and hastening to Pupphapura, established at once his authority over the capital. As soon as his sire expired, putting to death his brother Sumano, the father of Nigródho, in the capital, he there usurped the sovereignty without meeting with any opposition. He came from Ujjéni, on receiving a letter of recall from his father, who was bed-ridden. In his (Bindusáro's) apprehension, arising from a rumour which had prevailed that he (Asóko) would murder his own father, and being therefore desirous of employing him at a distance from him, he had (previously) established him in Ujjéni, conferring the government of that kingdom on him.

While he was residing happily there, having had a family consisting of Mahindo and other sons and daughters, on the receipt of a leaf (letter) sent by the minister, stating that his father was on his death bed, without stopping any where, he hastened to Patiliputta, and rushing straight to the royal apartment, presented himself to his parent. On his (father's) death, having performed the funeral obsequies, he consulted with the officers of state, and asserting his authority over the capital, assumed the monarchy.

The rest of the fifth chapter, containing the account of Asóko's conversion—the history of Moggaliputtatisso, by whom the third convocation was held, as well as of that convocation, is full of interesting matter, detailed with peculiar distinctness, on which the comments of the Tíká throw no additional light.

At this stage of his work, being at the close of the third convocation, Mahánámo abruptly interrupts his history of India, and without assigning any reason in the sixth chapter for that interruption, resumes the history of Lanká, in continuation of the visits of Buddho, given in the first chapter, commencing with the landing of Wijayo. His object in adopting this course is sufficiently manifest to his readers, when they come to the twelfth chapter. In the Tíká, however, he thus explains himself for following this course, at the opening of the sixth chapter.

As soon as the third convocation was closed, Maha Mahindo, who was selected for, and sent on, that mission, by his preceptor Moggaliputto, who was bent on establishing the religion of Buddho in the different countries (of Jambudípo) came to this island, which had been sanctified, and rescued from evil influences, by the three visits paid, in aforetime, by the supreme Buddho; and which had been rendered habitable from the very day on which Bhagawa' attained parinibba'nan.

Accordingly, at the expiration of two hundred and thirty six years from that event, and in the reign of Dewana'npiyatisso, (Mahindo) arrived. Therefore (the Mahâwanso) arresting the narrative of the history (of Jambudípo) here, where it was requisite that it should be shown how the inhabitants of this island were established here; with that view, and with the intent of explaining the arrival of Wijayo, it enters (at this point), in detail, into the lineage of the said Wijayo, by commencing (the sixth chapter) with the words. " In the land of Wangu, in the capital of Wangu. &c."

The Tíká adds nothing to the information contained in the Mahâwanso, as to the fabulous origin of the Síhala dynasty. There are two notes on the first verse, on the words "*Wangésu*"

and "*puré*," which should have informed us fully as to the geographical position of the country, and the age in which the Wangu princes lived. They are however unsatisfactorily laconic, and comprised in the following meagre sentences.

There were certain princes named Wangu. The country in which they dwelt becoming powerful, it was called "Wangu," from their appellation.

The word "puré" "formerly," signifies anterior to Bhagawa' becoming Buddho."

The attempt to explain with precision, by speculative and conjectural inferences, that which is designedly obscured under the veil of a fable, can seldom lead to a satisfactory result. All that can be safely advanced in regard to the contents of the sixth chapter is, that Wijayo, through the female branch, was descended from the royal family of Kálinga (Northern Circars); that his grandmother had connected herself with some obscure individual, named Sího, (which word also signifies 'lion'); and that he (Wijayo) and his followers were banished from the land, from which they came to Lanká. I shall hereafter notice the probability of the date of his landing having been antidated by a considerable term, for the purpose of supporting a pretended revelation or command of Buddho, with which the seventh chapter opens.

It became a point of interesting inquiry to ascertain, whether the buddhists of Ceylon had ventured to interpolate this injunction, as well as "the five resolves silently willed by Gótamo," mentioned in the seventeenth chapter, into the Pitakattya, for the purpose of deluding the inhabitants of this island; as that imposition might, perhaps, have been detected by comparing those passages with the Pitakattya of the Burmese empire, and the Sanscrit edition presented to the Bengal Asiatic Society, by Mr. Hodgson. On referring, accordingly, to the Parinibbánasuttan in the Dhiksangí, *no trace whatever was to be found there of these passages.* But the "five resolves" alone are contained in the Attakathá to that Suttan; but even there the command to Sakko, predictive of Wijayo's landing in Ceylon, is not noticed.

I took the opportunity of an official interview with the two high priests of the Malwatte and Asgiri establishments and their fraternity, to discuss this, apparently fatal, discrepancy, with them. They did not appear to be aware that the "five resolves" were only contained in the Attakathá; nor did they attach any kind of importance to their absence from the text. They observed, that the Pitakattya only embodied the essential portions of the discourses, revelations, and prophecies of Buddho. That his disciples for some centuries after his nibbánan, were endowed with inspiration; and that *their* supplements to the Pitakattya were as sacred in their estimation as the text itself. On a slight hint being thrown out, whether this particular supplement might not have been "a pious fraud" on the part of Mahindo, with the view of accelerating the conversion of the ancient inhabitants of Ceylon; the priests adroitly replied, if *that* had been his object, he would have accomplished it more effectually by altering the Pitakattya itself. Nothing can exceed the good taste, the unreserved communicativeness, and even the tact, evinced by the heads of the buddhistical church in Ceylon, in their intercourse with Europeans, as long as they are treated with ordinary courtesy.

At a recent interview in Kandy between the present Bishop of Calcutta and the above mentioned priests, brought about at their request, when I officiated to interpret for the parties, a conversation of considerable duration was kept up by the priests, with admirable dexterity, in avoiding the approach to obnoxious or debateable topics; chiefly dwelling on the virtue of morality, and the power of truth. The concluding speech of the late high priest of Asgiri was most happily conceived, as the substitute for the hymn with which these interviews are generally closed, but which was inadmissible on this particular occasion. "There can be nothing offensive (said he) in our commending a Christian Bishop to the protection of the deity whom he himself worships."

The fabulous tone of the narrative in which the account of Wijayo's landing in Lanká is conveyed, in the seventh chapter, bears, even in its details, so close a resemblance to the landing of Ulysses at the island of Circé, that it would have been difficult to defend Mahanámo from the imputation of plagiarism, had he lived in a country in which the works of Homer could, by possibility, be accessible to him. The seizure and imprisonment of his men, and his own rencontre with Circé, are almost identical with the fate of Wijayo and his men, on their landing in Lanká, within the dominions of Kuwéni.

"We went, Ulysses! (such was thy command!)
Through the lone thicket and the desert land.
A palace in a woody vale we found,
Brown with dark forests, and with shades around.
A voice celestial echoed from the dome,
Or nymph or goddess, chanting to the loom.
Access we sought, nor was access deny'd:
Radiant she came; the portals open'd wide:
The goddess mild invites the guest to stay:
They blindly follow where she leads the way.
I only wait behind of all the train:
I waited long, and ey'd the doors in vain:
The rest are vanish'd none repass'd the gate;
And not a man appears to tell their fate.
Then sudden whirling, like a waving flame,
My beamy falchion, I assault the dame."

"Struck with unusual fear, she trembling cries;
She faints, she falls; she lifts her weeping eyes.
What art thou? say! from whence, from whom you came?
O more than human! tell thy race, thy name.
Amazing strength, these poisons to sustain!
Not mortal thou, nor mortal is thy brain.
Or art thou he? the man to come (foretold
By Hermes powerful with the wand of gold),
The man from Troy, who wandered ocean round;
The man for wisdom's various arts renown'd,
Ulysses? Oh! thy threatening fury cease,
Sheath thy bright sword, and join our hands in peace!
Let mutual joys our mutual trust combine,
And love, and love-born confidence, be thine.

And how, dread Circé! (furious I rejoin)
Can love, and love-born confidence be mine!
Beneath thy charms when my companions groan,
Transform'd to beasts, with accents not their own?
O thou of fraudful heart, shall I be led
To share thy feast-rites, or ascend thy bed;
That, all unarm'd, that vengeance may have vent,
And magic bind me, cold and impotent?
Celestial as thou art, yet stand denied;
Or swear that oath by which the gods are tied.
Swear, in thy soul no latent frauds remain,
Swear by the vow which never can be vain.
The goddess swore: then seiz'd my hand, and led
To the sweet transports of the genial bed."

It would appear that the prevailing religion in Lanká, at that period, was the demon or yakkha worship. Buddhists have thence thought proper to represent that the inhabitants were yakkhos or demons themselves, and possessed of supernatural powers. Divested of the false colouring which is imparted to the whole of the early portion of the history of Lanká in the Maháwanso, by this fiction, the facts embodied in the narrative are perfectly consistent, and sustained by external evidence, as well as by surviving remnants of antiquity. No train of events can possibly bear a greater semblance of probability than that Wijayo, at his landing, should have connected himself with the daughter of some provincial chieftain or prince; by whose means he succeeded in overcoming the ruling powers of the island;—and that he should have repudiated her, and allied himself with the sovereigns of Southern India, after his power was fully established in the island.

The narrative is too full and distinct in all requisite details, in the ensuing three chapters, to make any further remarks necessary from me.

The eleventh chapter possesses more extended interest, from the account it contains of the embassy sent to Asóko by Dewánanpiyatisso, and of the one deputed to Lanká in return.

The twelfth chapter contains the account of the dispersion of the buddhist missionaries, at the close of the third convocation, in B.C. 307, to foreign countries, for the purpose of propagating their faith. I had intended in this place to enter into a comparison of the data contained in professor Wilson's sketch of the Rája Taringiní, with the details furnished in this chapter of the Mahâwanso, connected with the introduction of buddhism in Cashmir. The great length, however, of the preceding extracts from the Tíká, which has already swelled this pamphlet beyond the dimensions originally designed, deters me from undertaking the task in the present sketch. I shall, therefore, now only refer to the accordance between the two authorities (though of conflicting faiths) as to the facts of that conversion having taken place in the reign of Asóko; of the previous prevalence of the nága worship; and of the visitation by tempests, which each sect attributed to the impiety of the opposite party; as evidences of both authorities concurring to prove the historical event here recorded, that this mission did take place during the reign of that supreme ruler of India.

As to the deputations to the Mahísamandala, Wanawása, and Aparantaka countries, I believe it has not been ascertained whether any of their ancient literature is still extant; nor, indeed, as far as I am aware, have their geographical limits even been clearly defined. Although we are equally without the guidance of literary records in regard to the ancient history of Mahárátta, also, the persevering progress of oriental research has of late furnished some decisive evidence, tending to prove that the stupendous works of antiquity on the western side of India, which had heretofore been considered of hindu origin, are connected with the buddhistical creed. The period is not remote, I hope, when the successful decyphering of the more ancient inscriptions will elicit *inscribed* evidence, calculated to afford explicit explanation of the *pictorial* or *sculptural* proofs

on which the present conclusions are chiefly based. In regard to the geographical identification of the Yóna country, I am of opinion we shall have to abandon past speculations, founded on the similarity of the names of "Yóna" and "Yavana"; and the consequent inferences that the Yavanas were the Greeks of Bactriana;—as Yóna is made mention of long anterior to Alexander's invasion, in the ancient Páli works. The term therefore can have no connection with the Greeks.

If in the "regions of Himawanto" are to be included Tibet and Nepal, the collection of Sanscrit and Tibetan buddhistical works, made by Mr. Hodgson,—cursorily as they have hitherto been analized,—has already furnished corroborative evidence of the deputation above-mentioned to Cashmir, and of the three convocations. When the contents of those works have been more carefully examined, that corroboration will probably be found to be still more specific and extensive.

As to the deputation into Sówanabhúmi; the Pitakattya of the Burmese are, minutely and literally, identical with the buddhist scriptures of Ceylon. The translations which appeared in the Bengal Asiatic Journal for May, 1834, of the inscriptions found at Buddhaghya and Ramree island, are valuable collateral evidence, both confirmatory of the authenticity of the Pitakattya, and explanatory of the deputation to Sówanabhúmi; the latter agreeing even in respect to the names of the théros employed in the mission, with the Mahááwanso.

In entering upon the thirteenth chapter, a note is given in the Tíká, which I extract in this place, as containing further particulars of the personal history of Asóko; and I would take this opportunity of correcting a mistranslation, by altering the passage "she gave birth to the noble (twin) sons Ujjénio and Mahindo," into "she gave birth to the noble Ujjénian prince Mahindo." The other children born to Asóko at Ujjéni, alluded to in a former note, were probably the offspring of different mothers.

Prior to this period, prince Bindusa'ro, the son of Chandagutto of the Móriyan dynasty, on the demise of his father had succeeded to the monarchy, at Pátiliputta. He had two sons who were brothers. Of them (the sons) there were, also, ninety other brothers, the issue of different mothers. This monarch conferred on Asóko, who was the eldest* of all of them, the dignity of sub-king, and the government of Awanti. Subsequently, on a certain occasion, when he came to pay his respects to him (the monarch), addressing him, "Sub-king, my child! repairing to thy government, reside at Ujjéni," ordered him thither. He, who was on his way to Ujjéni, pursuant to his father's command, rested in his journey at the city of Chétiyagiri, at the house of one Déwo, a settho. Having met there the lovely and youthful daughter of the said settho, named princess Chétiya, and becoming enamoured of her; soliciting the consent of her parents, and obtaining her from them, he lived with her. By that connection she became pregnant; and being conveyed from thence to Ujjéni, she gave birth to the prince Mahindo. At the termination of two years from that date, giving birth to her daughter Sanghamittá, she continued to dwell there. Bindusáro, the father of the sub-king, on his death bed, calling his son Asóko to his recollection, sent messengers to require his attendance. They accordingly repaired to Ujjéni, and delivered their message to Asóko. Pursuant to those instructions, he hastened to his father by rapid stages, leaving his son and daughter, in his way, at Chétiyagiri; and hurried to his father at Pátiliputta, and performed the funeral obsequies of his parent, who died immediately on his arrival. Then putting to death the ninety nine brothers of different mothers, and extirpating all disaffected persons, and raising the chhatta, he there solemnized his inauguration. The mother of the théro (Mahindo), sending her children to the king's court, continued to reside herself at the city of Chétiyagiri. It is from this circumstance (that the author of the Maháwanso has said), "While prince Asóko was ruling over the Awanti country."

The Tíká affords no new matter, as far as regards the interesting narrative contained in the fifteenth, sixteenth, seventeenth, eighteenth, and nineteenth chapters. The twentieth chapter contains a chronological summary of the reign of Dhammásóko, at the opening of which the Tíká gives the following note, affording another proof of the minute attention paid by the author to prevent any misapprehension in regard to the chronology of his history.

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* This is at variance with a preceding note, which made Sumano the eldest of all Bindusáro's sons.

"After describing the arrival of the bo-tree, and preparatory to entering upon the chapter on the subject of the théros obtaining "parinibbánan," the account of the death of the two monarchs, Dhammásóko and Dewánanpiya-tisso, is set forth (in the Maháwanso in these words): "In the eighteenth year of the reign of Dhammásóko, the bo-tree was placed in the Mahaméghawanna pleasure garden."

(In the Maháwanso it is stated), "these years collectively amount to thirty seven." By that work it might appear that the total (term of his reign) amounted to forty one years. That reckoning is erroneous; the last year of each period is again counted as the first of the next period. By avoiding that double appropriation, the period becomes thirty seven years. In the Attakathá, avoiding this absurd (literally laughable) mistake, the period is correctly stated. It is there specified to be thirty seven years."

I have now rapidly gone through the first twenty chapters of the Maháwanso, making also extracts from the most interesting portions of the Tíká which comment on them. These chapters have been printed in this form to serve as a prospectus to the volume of the Maháwanso, which I am nearly prepared to issue from the press. This pamphlet is intended chiefly for private distribution among Literary Societies and Oriental scholars, whose criticism I invite, not on the translation (for the disadvantages or advantages under which that translation has been attempted will be undisguisedly stated) but on the work itself.

The chronological data of the Indian history therein contained, may be thus tabularized.

Name.	Accession of each king. B. C.	B. B.	Reign. Years.	
Bimbisáro	603	60	52	Gótamo died in the eighth year of this king's reign, which event constitutes the buddhistical era.
Ajátasattu	551	8	32	
		A. B.		
Udáyibhaddako	519	24	16	
Anuraddhako } Mundho …	503	• 40	8	Collectively.
Nágadásako	495	48	24	
Susunágo	471	72	18	
Kálásoko	453	90	28	
Nandos	425	118	22	Collectively.
Nandos	403	140	22	Individually.
Chandagutto	381	162	34	
Bindusa'ro	347	196	28	
Asóko	319	224 An anachronism of 6 years the specified date being A.B. 218.	37	

If Chandagupta and Seleucus Nicator be considered cotemporaries, and the reign of the latter be taken to have commenced in B. C. 323 (the year in which Alexander died) a discrepancy is found to exist of about 60 years, between the date of the western authorities, and that given in the Mahawanso. The buddhist era, from which these dates are reckoned, appears to be too authentically fixed to admit of its being varied from B. C. 543 to about B. C. 480, for the adjustment of this difference. On the other hand, as during the 218 years comprised in the reigns of the above mentioned rájas, there are two correcting epochs given,— one at the 100th and the other at the 218th year,—while the accession of Chandagupta is represented to have taken place in the 162nd year of Buddho; it is equally inadmissible, to make so extensive a correction as 60 years within two such closely approximated dates, by any attempt at varying the terms of the reigns of the kings who ruled in that interval. The attention paid by the author to ensure chronological accuracy (as noticed on various occasions in the foregoing remarks) is moreover so scrupulously exact, that it appears to me that the discrepancy can only proceed from one of these two sources; viz., either it is an intentional perversion adopted to answer some national or religious object, which is not readily discoverable; or, Chandagupta is not identical with Sandracottos.

As to the detection of any intentional perversion; I have only the means at present of consulting the Burmese Páli annals, which version of the Pitakattya is entirely in accordance with the Ceylonese authorities. Even in the Buddhaghyá inscription, the accession of Asóko is stated to have been in A. B. 218. I have not met with any analysis of the Nepal Sanscrit annals. Professor Wilson however has furnished an abstract of the Tibetan version, made from an analysis prepared by Mr. Csoma de Koros, which is published in the January and September numbers of the Journals of 1832. The former contains the following observations in reference to this particular point.

"On the death of Sákya, Kásyapa, the head of the Baud'dhas, directs 500 superior monks to make a compilation of the doctrines of their master. The "Do" is also compiled by Ananda; the "Dul-va" by Upáli; and the "Ma-moon," Abhidharma, or Prajná-páramitá, by himself. He presides over the sect at Rájagriha till his death.

Ananda succeeds as hierarch. On his death his relics are divided between the Lichchivis and the king of Magadha; and two chaityas are built for their reception, one at Allahabad, the other at Pátaliputra.

One hundred years after the disappearance of Sakya, his religion is carried into Kashmir.

One hundred and ten years after the same event, in the reign of Asóka, king of Pa'taliputra, a new compilation of the laws of Sákya was prepared by 700 monks, at Yanga-pa-chen -Allahabad.

The twelfth and thirteenth volumes contain supplementary rules and instructions, as communicated by Sákya to Upáli, his disciple, in answer to the inquiries of the latter.

We shall be better prepared, upon the completion of the catalogue of the whole of the Káh-gyar, to offer any remarks upon the doctrines it inculcates, or the historical facts it may be supposed to preserve. It is, therefore, rather premature to make any observations upon the present analysis, confined as that is to but one division of the work, and unaccompanied by extracts, or translations; but we may perhaps be permitted to inquire what new light it imparts, as far as it extends, to the date and birth-place of Sákya.

Any thing like chronology is, if possible, more unknown in Baud'dha than Brahmanical writings; and it is in vain therefore to expect any satisfactory specification of the date at which the Buddha Sákya flourished. We find however that 110 years after his death, Asóka, king of Pa'taliputra, reigned: now in the Vishnu Purána, and one or two other Puránas, the second king of Magadha from Chandragupta, or Sandracoptos, bears the title of Asóka, or Asókaverddhana. If this be the prince intended, Sákya lived about 430 years before the christian era, which is about one century posterior to the date usually assigned for his appearance. It is not very different, however, from that stated by the Siamese to Mr. Crawfurd. By their account, his death took place in the first year of the sacred era, being the year of the little snake; on Tuesday, being the full moon of the sixth month. The year 1822, was the year 2364 of the era in question; and as Buddha is stated by them to have died when 80 years of age, his birth by this account took place 462 years before the christian era."

If the inference here drawn could be sustained, the discrepancy above noticed, between the chronology of the western and the buddhistical authorities would be more than corrected; making the

era of Gótamo fall between 430 and 462 years before the christian epoch. I have reason to believe, however, that this conclusion is deduced from a misconception (and a very natural one) on the part of Mr. Csoma de Koros, in forming his analysis from the Tibetan versions. In the buddhistical works extant in Ceylon, whenever a consecutive series of events is specified in chronological order, the period intervening between any two of those events is invariably reckoned from the date of the event immediately preceding, and not from the date of the first event of the series. On re-examination of the text—of the Sanscrit versions at least—this gentleman will probably find that the three events here alluded to are the three convocations, which are described in the Maháwanso: the first as being held in the year of Gótamo's death; the second, one hundred years afterwards; and the third, one hundred and eighteen years after the second; making the date of Asóko's accession to be the 218th, instead of 110th year of Buddho.

In the absence of other data the learned professor reverts, allowably enough, in this inquiry, to the only established epoch of hindu history, the age of Chandagupta; and thence infers that "Sákya lived about 430 years before the Christian era;" in support however of his inference he quotes a most palpable mistake contained in Crawfurd's Siam. It is there correctly enough stated that "the year 1822 was 2364 of the era in question." The revolution of the buddhist year takes place in May: the first year of that era therefore comprised the last eight months of B. C. 543, and the first four of B. C. 542. Mr. Crawfurd then proceeds to say, "and as Buddho is stated to have died when 80 years of age, his birth by this account took place 462 years before the Christian era." This gentleman forgets that he has to deal with a calculation of recession, and proceeds to deduct from, instead of adding 80 years to, 542: thereby making it appear that Gótamo was born 80 years after the date assigned for his death; or B. C. 462 instead of 622.

Here, again, as Mr. Colebrooke in his essay, professor Wilson has inadvertently lent the authority of his high reputation as an oriental scholar, in passing a sentence of unmerited condemnation on " Bauddha writings." He says, " any thing like real chronology is, if possible, more unknown in the Bauddha than the bráhmanical writings; and it is in vain, therefore, to expect any satisfactory specification of the date at which the Buddha Sákya flourished." Even if a discrepancy, to the extent he notices, of about one hundred years, had really existed, among the various versions of the buddhist annals scattered over the widely separated regions in which buddhism has prevailed; instead of that anachronism being founded on an error so self-evident that it ought not to have escaped detection; still I would ask, wherein does this chronological inferiority of the buddhistical, as compared with the bráhmanical annals, consist? Are we not indebted to his own valuable researches for evidence of the Puránas being comparatively modern compilations? And does not the anachronism at the period of the reign of Chandragupta, *in them*, amount to upwards of 1100 years? And have we not his own authority for saying, that, " the only Sanscrit composition yet discovered, to which the title of history can with any propriety be applied, is the Rája Taringiní, a history of Cashmir? And does he not himself, exhibit *in that work* an anachronism of upwards of 700 years in the age of Gonerda III.; which is nearly two centuries posterior to the age of Sákya Buddho?

As to the second point,—the identity of Chandragupta with Sandracottos,—it will be observed, that the author of the Mahá-wanso, in his history, gives very little more than the names of the Indian monarchs, and the term of their reigns; which are, moreover, adduced solely for the purpose of fixing the dates of the three convocations, till he comes to the accession of the great patron of buddhism, Asóko. I have, therefore, extracted every passage in his Tíká, which throws any light on this interesting

historical point. I have taken the liberty, also, of reprinting, in an appendix, professor Wilson's notes on the Mudra Rákshasa; both because many of the authorities he quotes are not accessible to me, and as it is desirable that this identity in the buddhistical annals should be tested by the same evidence by which the question is tried in the bráhmanical annals. The points both of accordance and discordance, between the buddhistical data, and, on the one hand, the bráhmanical, and, on the other, the European classical, data, are numerous. I could not enter into an illustrative examination of these particulars, without going into details, inadmissible in this sketch. Those who are interested in the inquiry, will be left to form their own comparisons, and draw their own conclusions in this respect. I shall only venture to observe, that, at present, I incline to the opinion that this discrepancy of 60 years proceeds from some *intentional perversion* of the buddhistical chronology.

I here close my remarks on the Maháwanso, as regards the historical information it contains of India. When we find that all these valuable data, regarding *India*, are met with in an *epitomised introduction*, or *episode*, to a buddhistical history of *Ceylon;* and that the termination of this historical narrative of India occurs at this particular point, not from any causes which should render that narrative defective here, but because the Ceylonese branch of buddhistical history diverges at this date from the main stream; is it not reasonable to infer, that in those regions of Asia, where the Páli buddhistical literature is still extant, it will be found to contain the history of those countries in ampler detail, and continued to a later period than the reign of the first supreme monarch of India, who became a convert to Gótamo Buddho's religion? That such literary records are extant, we have the following unqualified testimony of Colonel Tod.

"Immense libraries, in various parts of India, are still extant, which have survived the devastations of the Islamite. The collections of Jessulmer and

Puttam, for example, escaped the scrutiny of even the lynx-eyed Alla, who conquered both these kingdoms, and who would have shown as little mercy to those literary treasures, as Omar displayed towards the Alexandrine library. Many other minor collections, consisting of thousands of volumes each, exist in central and western India; some of which are the private property of princes, and others belong to the Jain communities."

"Some copies of these Jain MSS from Jessulmer, which were written from five to eight centuries back, I presented to the Royal Asiatic Society. Of the vast numbers of these MS books in the libraries of Puttan and Jessulmer, many are of the most remote antiquity, and in a character no longer understood by their possessors, or only by the supreme pontiff and his initiated librarians. There is one volume held so sacred, for its magical contents, that it is suspended by a chain in the temple of Chintamun, at the last named capital in the desert, and is only taken down to have its covering renewed, or at the inauguration of a pontiff. Tradition assigns its authorship to Samaditya Sooru Acharya, a pontiff of past days, before the Islamite had crossed the waters of the Indus, and whose diocese extended far beyond that stream. His magic mantle is also here preserved, and used on every new installation. The character is, doubtless, the nail-headed Páli; and could we introduce the ingenious, indefatigable, and modest Mon. Burnouf with his able coadjutor, Dr. Lassen, into the temple, we might learn of this sybilline volume, without their incurring the risk of loss of sight, which befel the last individual, a female Yati of the Jains, who sacrilegiously endeavoured to acquire its contents."

To which testimony, I cannot refrain from adding the following note, appended to the proceedings of the Bengal Asiatic Society, in April, 1835.

Passage of a letter published by Lieut. Webb in a Calcutta periodical, in the year 1833.

"You are yet all in the dark, and will remain so, until you have explored the grand libraries of Patan, a city in Rájputána; and Jessulmer a town north west of Joadpur, and Cambay; together with the travelling libraries of the Jain bishops. These contain tens of thousands of volumes, and I have endeavoured to open the eyes of some scholars here on the subject. At Jessulmer are the original books of Bhanda (Buddha), the sybilline volumes which none dare even handle. Until all these have been examined, let us declare our ignorance of hindu literature, for we have only gleaned in the field contaminated by conquest, and where no genuine record could be hoped for."

Here, then, is a new, inciting, and extensive field of research, readily accessible to the oriental scholar. The close affinity of Páli to Sanscrit, together with the aid afforded by Mr. Clough's translated Páli Grammar, in defining the points in which they differ, will enable any Sanscrit scholar to enter upon that interesting investigation with confidence; and the object I have principally in view will have been realized, if I shall have in any degree stimulated that research.

It scarcely falls within the scope of this prospectus to enter into any detailed examination of the Mahá́wanso, as regards the history of Ceylon, which I reserve to form an appendage to the principal publication. Suffice it to say, that from the date of the introduction of buddhism into Ceylon, in B. C. 307, that history is authenticated by the concurrence of every evidence, which can contribute to verify the annals of any country; as will be found by reference to the accompanying "Epitome," imperfectly and hastily as it has been compiled.

In regard to the 236 years which elapsed, from the death of Gótamo to the introduction of buddhism in Ceylon, in B. C. 307; there is ground for suspecting that sectarian zeal, or the impostures of superstition, have led to the assignment of the same date for the landing of Wijayo, with the cardinal buddhistical event,— the death of Gótamo. If historical annals did exist (of which there is ample internal evidence) in Ceylon, anterior to Mahindo's arrival, buddhist historians have adapted those data to their falsified chronology. The otherwise apparent consistency of the narrative contained in that portion of the history of Ceylon, together with the established facts of the towns and edifices, therein described, being in existence at the period of Mahindo's landing, justify the inference, that the monarchs named, and the events described, are not purely buddhistical fictions. My reluctance, moreover, to admit the particular date assigned to the landing of Wijayo, does not proceed solely from its suspicious coincidence with the date of Gótamo's

death. The aggregate period comprised in those 236 years, it will be observed, has been apportioned, on a scale of decimation, among the six rájas who preceded Déwánanpiyatisso, which distribution is not in itself calculated to conciliate confidence; and in the instance of the fifth rája, Pandukábhayo, it is stated that he married at 20 years of age, succeeded in dethroning his uncle when he was 37 years, and reigned for 70 years. He is therefore 107 years old when he dies, having been married 87 years; and yet the issue of that marriage, Mutasíwo, succeeds him and reigns 60 years! One of the Singhalese histories does, indeed, attempt to make it appear that Mutasíwo was the grandson; but I now find that that assertion is founded purely on an assumption, made possibly with the view of correcting the very imperfection now noticed. It is manifest, therefore, that there is some inaccuracy here, which calls for a curtailment of the period intervening between the landing of Wijayo and the introduction of buddhism; and it is not unworthy of remark, that a curtailment of similar extent was shown to be requisite in the Indian portion of this history, of that particular period, to render the reigns of Chandragupta and Seleucus Nicator cotemporanious. This principle of decimating has also been applied in filling up the aggregate term comprised in the reigns of the four brothers of Déwánanpiyatisso, who successively ascended the throne after him. But subsequently to Dutthagámini, in B. C. 164, there does not appear to be the slightest ground for questioning the correctness of the chronology of the Ceylonese history, even in these minute respects.

Whether these unimportant falsifications have, or have not, been intentionally had recourse to, they in no degree affect the reputation of Mahanámo, as an historian; for the following very curious passage in Buddhaghóso's Atthakathá on the Winéyo, which was composed only fifty years before Mahánámo compiled his history, shows that great pains had been taken, even at that period, to make it appear that the chronology of these three centuries of buddhistical history, which preceded Asóko's conversion, was correct, as exhibited in those Atthakathá.

In the eighteenth year of the reign of Ajátasattu, the supreme Buddho attained parinibbánan. In that very year, prince Wijayo, the son of prince

Sího, and the first monarch of Tambapanni, repairing to this island, rendered it habitable for human beings. In the fourteenth year of the reign of Udáyabhado, in Jambudípo, Wijayo died here. In the fifteenth year of the reign of Udáyabhado, Pánduwásodéwo came to the throne in this island. In the twentieth year of the reign of Nágadáso there, Pánduwásadéwo died here. In the same year Abhayo succeeded to the kingdom. In the seventeenth year of the reign of Susunágo there, twenty years of the reign of Abhayo had been completed; and then, in the said twentieth year of Abhayo, the traitor Pandukábhayo usurped the kingdom. In the sixteenth year of the reign of Kálásoko there, the seventeenth year of Pandukábhayo's reign had elapsed here. The foregoing (years) together with this one year, will make the eighteenth (of his reign). In the fourteenth year of the reign of Chandagutto, Pandukábhayo died here; and Mutasi'wo succeeded to the kingdom. In the seventeenth year of the reign of Dhammásoko rája, Mutasíwo rája died, and Déwananpiyatisso rája succeeded to the kingdom.

From the parinibbánan of the supreme Buddho, Aja'tasattu reigned twenty four years. Udayabhado, sixteen. Anuruddho and Mundho, eighteen. Nágadásako twenty four. Susunágo eighteen years. His son Ka'la'soko twenty eight years. The ten sons of Ka'la'soko reigned twenty two years. Subsequently to them, Nawanando reigned twenty two years. Chandagutto twenty four years. Bindusa'ro, twenty eight years. At his demise Asóko succeeded, and in the eighteenth year after his inauguration, Mahindo théro arrived in this island. This royal narration is to be thus understood.

The synchronisms attempted to be established in this extract, between the chronology of India and of Ceylon, are not, it will be observed, successfully made out, as regard the reigns of Susunágo and Kálásóko. The discrepancies in the duration of the joint rule of Anuruddho and Mundho, and in the reign of Chandagutto, proceed, probably, from clerical errors of the transcribers.

After the most minute examination of the portion of Maháwanso compiled by Mahanámo, I am fully prepared to certify, that I have not met with any other passage in the work, (unconnected with religion and its superstitions,) than those already noticed, which could by the most sceptical be considered as prejudicial to its historical authenticity. In several instances he adverts prospectively to events which took place posterior to the date at

which his narrative had arrived, but in every one of these cases, it is found that the anticipated incidents are invariably anterior to his own time.

The Tíká also to the Mahawanso is equally faultless in these respects, save in one single, but very remarkable, instance. In enumerating, at the opening of the 5th chapter, the "schisms" which had prevailed in the buddhistical church, the Maháwanso states, that six had arisen in India, and *two* in Ceylon. The Tíká, however, in commenting on this point, mentions *three* schisms in Ceylon, and specifies the dates when each occurred. I quote this passage, as it will serve to illustrate, what I have already suggested, as to the mode of computing the dates of a consecutive series of chronological events in buddhistical works.

Of these (schisms) the fraternity of Abhayagiri, at the expiration of 217 years after the establishment of religion in Lanka', in the reign of king Wattaga'mini, by separating the Pariwa'nan section of Bhagawa' from the Winéyo, which had been propounded for the regulation of sacerdotal discipline; by both altering its meaning and misquoting its contents; by pretending also that they were conscientious seceders, according to the "therawáda" rules; and assuming the name of the Dhammaruchika seceders, established themselves at the Abhayagiri wiha'ro, which was constructed by Wattagámini.

At the expiration of 341 years from that event, the fraternity (subsequently established) at the Jétawanno, even before the said Jétawanno wiha'ro was founded, severing themselves from the Dhammaruchika schismatics, and repairing to the Dhakkhiná wiháro, they also by separating the two Wibhangos of Bhaga'wa' from the Winéyo, which had been propounded for the regulation of sacerdotal discipline; by both altering their meaning and misquoting their contents, and assuming the appellation of the Sa'galika schismatics; and becoming very powerful at the Jétawanno wiha'ro built by ra'ja Maha'séno, established themselves there.

Hence the expression in the Maha'wanso, "the Dhammaruchiya and Sa'galiya secessions in Lanka'."

At the expiration of 350 years from that event, in the reign of the ra'ja Dáthápatisso (also called Aggrabhódi) the maternal nephew (of the preceding monarch) a certain priest named Da'tha'we'dhako resident at the Kurunda-chatta pariwéno at the Jétawanno wiha'ro, and another priest also named Da'tha'wédhako, resident at the Kolomba'lako pariwéno of the same wiháro;

—these two individuals, influenced by wicked thoughts, lauding themselves, vilifying others, extolling their heresies in their own nika'yas, dispelling the fear which ought to be entertained in regard to a future world, and discouraging the resort for the purpose of listening to dhamma; and representing also that the separation of the two Wibhangos in the Dhammaruchika schism, and the Pariwa'ran section in the Sa'galika schisms, proceeded, severally, from the misconduct of the Maha'wiha'ro fraternity; and propagating this unfounded statement, together with other deceptions usual among schismatics; and recording their own version in a form to give it the appearance of antiquity, they imposed (upon the inhabitants).

These dates give the following result:

	B.C.	A.B.		
Buddhism introduced in	307	236	in the reign of Déwánanpiyatisso	
The Dhammaruchika schism, 217 years thereafter......	90	453	do. Wattagámini	Vide Epitome
	A.D.			
The Ságalika schism, 341 years thereafter......	251	794	do. Góthábhayo.	
The third schism, 350 years thereafter......	601	1144	do. Aggrabhódi.	

In this case, also, for the conjectural solution of the difficulty in question, I am reduced to a selection between two alternatives. Either Mahanámo was not the author of the Tíká, or the last sentence has been subsequently added by another hand.

When I consider the general tenor of this commentary, more particularly in its introductory portions, as well as the passage in this particular extract, intervening between the notices of the second and third schisms, "Hence the expression in the Mahá-wanso, the Dhammaruchiya and Ságaliya secessions in Lanká;" which is in fact an admission that the comment on the third schism had no reference to the Mahávanso; and the total absence of all precedent of a buddhist author attributing his work to another individual, I cannot hesitate to adopt the latter alternative. But the interpolation (if interpolation it be) is of old date, as it is found in Nadoris Modliar's Burmese edition also.

I shall now close my remarks on the portion of the Mahávanso composed by Mahanámo, with three quotations; the first his own

concluding sentence in the Tíká, which affords an additional, if not conclusive, argument to justify my judgment in pronouncing him to be the author of that commentary; the other two from the 38th chapter of the Maháwanso, which will serve to shew, in connection with the extract above mentioned, that "Mahanámo resident at the pariwéno founded by the minister Díghasandano," was Dhátuséno's maternal uncle, by whom that ra'ja was brought up under the disguise of a priest; and that the completion and public rehearsal of his work took place towards the close of that monarch's reign. A reference to the epitome will give the personal history of Dhátuséno.

Extract from the Tíká.

Upon these data, by me, the théro, who had, with due solemnity, been invested with the dignified title of Mahana'mo, resident at the pariwéno founded by the minister Díghasandano;* endowed with the capacity requisite to record the narrative comprised in the Maha'wanso;—in due order, rejecting only the dialect in which the Singhalese Attakatha' are written, but retaining their import and following their arrangement, this history, entitled the "Palapadóruwanso," is compiled.

As even in the times, when the despotism of the ruler of the land, and the horrors arising from the inclemencies of the seasons, and when panics of epidemics and other visitations prevailed, this work escaped all injury; and moreover as it serves to perpetuate the fame of the Buddhos, their disciples and of the Paché buddhos of old, it is also worthy of bearing the title of "Wansutthappaka'siní."

Extracts from the Maháwanso—Chapter 38.

Certain members of the Móriyan dynasty, dreading the power of the (usurper) Subho,† the balatho, had settled in various parts of the country, concealing themselves. Among them, there was a certain landed proprietor named Dhátuséno, who had established himself at Nandiwápi. His son named Dhátá, who lived at the village Ambiliya'go, had two sons, Dha'tuséno and Sílatissabodhi, of unexceptionable descent; *their mother's brother, devoted to the cause of religion, continued to reside (at Anurádhapura) in his sacerdotal character, at the edifice built by the minister Díghasandano.* The youth

* Maha'wanso, Chap. xv. p. 111: in my letter to the editor of the Ceylon Almanac, I erroneously stated that he was the minister of Dha'tuseno.

† Epitome A. D. 56. A. B. 599. p. 20.

Dha'tuséno became a priest in his fraternity, and on a certain day while he was chaunting at the foot of a tree, a shower of rain fell," &c.

"Causing an image of Maha' Mahindo to be made, and conveying it to the edifice (the Ambama'lako) in which his body had been burnt, in order that he might celebrate a great festival there; *and that he might, also, promulgate the contents of the Dípawanso, distributing a thousand pieces, he caused it to be read aloud thoroughly.*"

As a specimen of the style in which a subsequent portion of the Maháwanso is composed by a different author, I have added the fifty ninth chapter also to the appendix, (C) printed in the form adopted for the volume in the press. This particular chapter has been specially selected, that I might draw attention to another instance of the mutual corroboration afforded to each other, between professor Wilson's translations of the hindu historical plays and this historical work.

It will be found in the Retna'wali, and the professor's preface thereto, (which is reprinted in appendix B) that that play was written between A. D. 1113 and 1125, and that its principal Ceylonese historical characters are "Retnáwali" and "her father Wikkramaba'hu, king of Sinhala." Now, on referring to the epitome,* it will be seen that the only discrepancies apparent between the two works, are those variations which would reasonably be expected in productions of such opposite characters.

From the circumstances of the name of Wikkramaba'hu,† who was Retna'wali's brother, being given to her father, whose name was Wijayabahu, who reigned from A. D. 1071 to A. D. 1126; and of Vatsa's solicitation of Retnáwali proving unsuccessful according to the Maha'wanso, instead of its being successful as it is represented in this play, it would appear to be allowable to infer (unsatisfactory as such inferences generally are) that this play was written while the embassy was pending, and in anticipation of a favorable result: all the details connected with the shipwreck of Retnáwali, and the return of the embassy to the court of the Kósambian monarch, being purely the fictions of the poet.

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* Epitome A. D. 1071; A. B. 1614. p. 38.

† Epitome A. D. 1127; A. B. 1670. p. 40.

With the view of attempting to account for Vasavadata, Vatsa's queen, calling the monarch of Ceylon "*uncle*," and Retnáwali "sister," I may suggest, that the term "*mátulo*," in Páli, or its equivalent in Sanscrit, applies in Ceylon equally to "a *maternal** uncle" "the husband of an aunt," and to a "father in law;" and that there is no specific term to express the relationship of "*cousin*." The daughter of a *maternal* aunt would be called "*sister*." I should hence venture to infer, that Wijayabáhu was Vasavadata's uncle only by his marriage to her maternal aunt; in which case her mother, "the consort of the rája of Ujjéni," would, as well as Tilókasundari, the wife of Wijayabáhu, be princesses of the Kálinga royal family. Colonel Tod's Annals notice the matrimonial alliances which had been formed, between the rájas of western India and Kálinga, about that period.

By the circulation of this pamphlet, unaccompanied by any allusion to Mr. Hodgson's labours, in illustrating the buddhistical system now prevalent in Nepal and countries adjacent to it, I might unintentionally render myself accessory to the protraction of an unavailing discussion, which has been pending for some time past, between that gentleman and other orientalists, who derive their information connected with buddhism entirely from Páli annals.

I trust that I shall not incur the imputation of presumption, when I assert that the two systems are essentially different from each other; their non-accordance in no degree proceeding, as it appears to be considered by each of the contending parties, from erroneous inferences drawn by his opponent.

Mr. Hodgson's sketch of buddhism, prepared as it has been with the assistance of one of the most learned buddhists in Nepal, is presented in a form too complete and integral, to justify any doubt being entertained as to its containing a correct and authentic view of the doctrines now recognized by, a portion at least of, the inhabitants of the Himalayan regions.

* A *paternal* uncle would, among the Singhalese, be called "younger" or "elder father," according as he might be senior or junior to the real father.

According to that sketch the buddhistical creed recognises but one *Swayambhú;* designates the Buddhos to be "*manúsiya*" and "*dhyáni* Buddhos;" the former inferior to the latter, and both subordinate or inferior to the Swayambhú; defines a "*Tathagata*" to signify a being who has already attained "*nibbuti,*" and past away; and, moreover, Mr. Hodgson advances, that in the early ages the sacerdotal order had no existence, as an institution contradistinguished from the lay ascetics.

This scheme is, unquestionably, entirely repugnant to that of the buddhism of Ceylon and the eastern peninsula; wherein every Buddho is a *Swayambhú,*—the self-created, self-existent, supreme and uncontroled author of the system, to reveal and establish which he attained buddhohood: "*manúsiya*" and "*dhyáni* Buddhos" are terms unknown in the Páli scriptures: the order and ordination of priests are institutions prominently set forth in Gótamo's ordinances, and rigidly enforced, even during his mission on earth, as will be seen even in the details of a work purely historical, as the Maháwanso is; and "*Tathágatá*" is by no means restricted to the definition of a person who has ceased to exist by the attainment of "*nibbuti.*"

Mr. Hodgson has been at some pains to explain the meaning of the word "*Tathágatá,*" as recognized in the countries to which his researches extended. Among other essays, in a contribution to the Asiatic Journal of August, 1834, he says:

"The word "tathágata" is reduced to its elements, and explained in three ways: 1st, thus gone; which means, gone in such a manner that he (the tathágata) will never appear again; births having been closed by the attainment of perfection. 2nd. thus got or obtained; which is to say (cessation of births) obtained, degree by degree, in the manner described in the Buddha scriptures, and by observance of the precepts therein laid down. 3rd. thus gone, that is, gone as it (birth) came; the pyrrhonic interpretation of those who hold that doubt is the end, as well as beginning, of wisdom; and that *that* which causes birth, causes likewise the ultimate cessation of them, whether that 'final close' be conscious immortality or virtual nothingness. Thus the epithet tathágata, so far from meaning 'come' (avenu), and implying incarnation, as

Remusat supposed, signifies the direct contrary, or 'gone for ever,' and expressly announces the impossibility of incarnation; and this according to all the schools, sceptical, theistic, and atheistic.

I shall not, I suppose, be again asked for the incarnations of the tathágatas.* Nor, I fancy, will any philosophical peruser of the above etymology of this important word have much hesitation in refusing, on this ground alone, any portion of his serious attention to the 'infinite' of buddhist avatárs, such as they really are. To my mind they belong to the very same category of mythological shadows with the infinity of distinct Buddhas, which latter, when I first disclosed it as a fact in relation to the belief of these sectaries, led me to warn my readers "to keep a steady eye upon the authoritative assertion of the old scriptures, that Sákya is the 7th and last of the Buddhas.†

P. S.—Whether Remusat's 'avenu'‡ be understood loosely, as meaning 'come,' or strictly as signifying 'come to pass,' it will be equally inadmissible as the interpretation of the word tathágata; because tathágata is designed expressly to announce that all reiteration and contingency whatever is barred with respect to the beings so designated. They cannot come; nor can any thing come to pass affecting them.

* To the question, "What is the tathágata?" the most holy of buddhist scriptures returneth for answer, "It does not come again."

† Asiatic Researches, vol. xvi. p. 445.

‡ Avenu, signifies quod evenit, contigit, that which hath happened.—(Dictionnaire de Trevoux.) Tathágatá-tathá thus (what really is), gata' (known, obtained).—Wilson's Sans. Dict. Ed.

Without the remotest intention of questioning the correctness of Mr. Hodgson's inferences, as drawn from the authorities accessible to him, I may safely assert that the late Mons. Abel Remusat's definition of that term by rendering it "avenu" is also perfectly correct, according to the Páli scriptures. The following quotations will suffice, according to those authorities, to shew both the derivation of that word, and that Sákya so designated himself, while living, and actively engaged in the promulgation of his creed, in the character of Buddho.

Taken from the Sumangala-wila'sini Atthakatha' on the Brahmaja'la Suttan, which is the first discourse in the Díghanika'yo of the Suttapitako.

"Of the word *Tathágato.* I (proceed to) give the meaning of the appellation *Tathágato* which was adopted by Buddho himself. Bhagawa' is *Tathágato* from eight circumstances. *Tathá ágato*, he who had *come* in the same manner (as the other Buddhos) is *Tathágato. Tathá gato*, he who had *gone* in

like manner, is *Tathágato*. *Tathá lakkhanan ágató*, he who appeared in the same (glorious) form, is *Tathágato*. *Tathá dhammé yatháwato, abhísumbuddho*, he who had, in like manner, acquired a perfect knowledge of, and revealed, the dhammos, is *Tathágato*. *Tathá dassitáya*, as he, in like manner, saw, or was inspired, he is *Tathágato*. *Tathá wáditáya*, as he was similarly gifted in language, he is *Tathágato*. *Tathá káritáya*, as he was similarly gifted in works, he is *Tathágato*. *Abhíbhawanatténa*, from his having converted (the universe to the recognition of his religion) he is *Tathágato*."

The following are extracts from different sections of the Pitakattaya, showing that Gótamo Buddho designated himself *Tathágato* in his discourses. Buddho invariably speaks in the third person in the Pitakattaya.

In the Lakkhanasuttan in the Díghanika'yo. "Bhikkhus! this Tatha'gato, in a former existence, in a former habitation, in a former world, in the character of a human being, having abjured the destruction of animal life, &c."

In the Dakkhinawibhangasuttan in the Majjhimanika'yo. "Anando! the offerings made in common to the assembled priesthood are seven. The offering that is made in the presence of Buddho to both classes (priests and priestesses) is the first of (all) offerings made in common. After Tatha'gato has attained parinibbuti, (similar) offerings will continue to be made to both classes of the priesthood.

In the Dhammachakkappawattanasuttan in the Sanyuttakanika'yo (Buddho's first discourse, delivered on his entrance into Benares, as noticed in the first chapter of the Maha'wanso). "Bhikkhus! without adopting either of these extremes, by Tatha'gato, an intermediate course has been discovered, &c."

In the Wérangasuttan in the Anguttaranika'yo. "Bra'hman! the repose of Tathágato, in another (mortal) womb; his reappearance by any future birth in this world, is at an end:—like the tree uptorn by the root, like the palmyra lopt (of its head), the principle of (or liability to) regeneration is overcome; the state of exemption from further reproduction has been achieved."

Under these circumstances, it cannot be possible to deprecate too earnestly a perseverance in the fruitless attempt to reconcile the conflicting doctrines of two antagonist sects, professing the same faith. It is to Mr. Hodgson that the literary world is indebted for having obtained access to the Sanscrit and Tibetan works on buddhism. Much remains to be done in analyzing the Sanscrit version; defining the age in which they were compiled; ascertaining the extent of their accordance with the Páli version; and deducing from thence a correct knowledge as to whether the differences now apparent, between the buddhistical systems of the

northern and southern portions of Asia, are discernible as exhibited in those ancient texts, or are the results of subsequent sectarian divisions in the buddhistical church.

In these introductory remarks, I have shewn that "Páli" is synonymous with "Mágadhi," the language of the land in which buddhism, as promulgated by Sákya or Gótamo, had its origin; and that it was at that period no inferior, provincial dialect, but a highly refined and classical language. I have fixed the dates at which the buddhistical scriptures, composed in that language, were revised at three solemn convocations held under regal authority; traced their passage to Ceylon; and defined the age in which the commentaries on those scriptures (which also are considered inspired writings) were translated into Páli in this island. Although we are compelled to reject the belief, entertained by buddhists here, that these scriptures were perpetuated orally for 453 years, before they were reduced to writing, as being founded on superstitious imposture, originating perhaps in the priesthood denying to all but their own order access to their scriptures; yet there is no reasonable ground for questioning the authenticity of the history thus obtained, of the origin, recognition and revisions of these Páli scriptures.

As far as an opinion may be formed from professor Wilson's analysis of M. Csoma de Koros' summary of the contents of the Tibetan version (which is pronounced to be a translation from the Sanscrit made chiefly in the ninth century), that voluminous collection of manuscripts contains several, distinct, editions of the buddhistical scriptures, such as they are embodied in the Páli version; enlarged in various degrees, probably, by the intermixture into the text of commentaries,* some of which appear to be of comparatively modern date.

The least tardy means, perhaps, of effecting a comparison of the

* The three convocations, and other notices of events subsequent to the death of Gótamo, *could* only appear in the commentaries.

Páli with the Sanscrit version, will be to submit to the Asiatic Society in Calcutta (by whom the Sanscrit works could be consulted in the original) a series of summaries of the Páli scriptures, sufficiently detailed to afford a tolerably distinct perception of the contents of the text; and embodying at the same time in it from the commentaries, whatever may be found in them either illustrative of the text, or conducive of information in the department of general history. If leisure permits, I purpose attempting this task.

It only remains for me now to explain the disadvantages, or advantages, under which I have undertaken the translation of the Maháwanso, in order that no deficiency on my part may prejudice an historical work of, apparently, unquestionable authenticity, and, compared with other Asiatic histories, of no ordinary merit. I wish to be distinctly understood, that in turning my mind to the study of Páli, I never devoted myself to the undertaking, with the view of either attaining a critical knowledge of the language, or prosecuting a purely philological research. A predilection, formed at my first entrance into the civil service, to be employed in the newly acquired Kandyan provinces, which had been ceded on a convention, which guaranteed their ancient laws, led me to study the Singhalese tongue. The works I was referred to, for the information I sought; though they contained much that was valuable, as regarded both the institutions and the history of the land, all professed to derive their authority from Páli sources. In further pursuit of the objects I had in view, I undertook the study of Páli, aided by the translation of the grammar before noticed. The want, however, of dictionaries, to assist in defining the meaning of words and phrases, in a language so copious and refined as the Páli is, was a great drawback; and the absence of Páli instructors in the island, who possessed an adequate knowledge of English, to supply the place of dictionaries, left me dependent on my knowledge of Singhalese, in rendering their vernacular explanations into English. I may, therefore, have formed erroneous conceptions of the meaning of some of the Páli roots and compound terms. On the other

hand, I have possessed the advantage, from my official position, of almost daily intercourse with the heads of the buddhistical church, of access to their libraries, and of their assistance both in the selection of the works I consulted, and in the explanation of the passages which required elucidation.

This translation, however, has been hastily made, at intervals of leisure, snatched from official occupations; and each chapter was hurried to the press as it was completed. It has not, therefore had the benefit of a general revision, to admit of a similarity of terms and expressions being preserved throughout the work. The correction of the press also (with which I had to communicate by the post at a distance of nearly eighty miles) has been conducted under similar disadvantages. I shall not attempt to correct the errata, produced in consequence, excepting in the instances in which the sense of any word or passage may be affected. In printing the text together with the translation, every Páli or Sanscrit scholar is enabled to rectify any mistranslation into which I may have fallen. I have made no alteration in the text, beyond separating the words, as far as the confluent character of the language would admit; punctuating the sentences; and introducing capital letters. In the translation no additions have been admitted, but what are enclosed in parenthesis; and those additions (as will be suggested by the passages themselves) are either derived from the Tíká, or were considered necessary for the due explanation of their meaning, in rendering those sentences into English.

The whole publication will occupy two volumes quarto; but I shall not commence on the second, till I am satisfied, by the opinion expressed by orientalists on this pamphlet, that I have not, in my unassisted judgment, been led to overrate the value of the "Maháwanso" generally. A glossary and a map will be published with the First Volume.

A synopsis of the Roman alphabet, adopted as the substitute for the Páli, is subjoined.

APPENDIX.

A

A statement of the contents of the Pa'li Buddhistical scriptures, entitled the PITAKATTAYA; or THREE PITAKAS; specifying also the number of the Talipot leaves on which they are inscribed.

SUTTAPITAKO

consists of the following sections.

1. *Dighanikáyo*—292 leaves of 8 lines each side, each leaf 1 ft. 10 in. long.
2. *Majjhimanikáyo*—432 leaves of 8 and 9 lines each side, each leaf 1 foot 11 inches long.
3. *Sanyuttakanikáyo*—351 leaves of 8 and 9 lines each side, each leaf 2 feet 2 inches long.
4. *Anguttranikáyo*—654 leaves of 8 and 9 lines each side, each leaf 1 foot 10 inches long.
5. *Khudakanikáyo*— is composed of 15 books; viz.,

i. *Khudakapáṭań*— not ascertained yet.

ii. *Dhammapadań* — 15 leaves of 9 lines each side, each leaf 1 foot 8 inches long.

iii. *Udánań* — not ascertained yet.

iv. *Itti-uttakań*—31 leaves of 8 lines each side, each leaf 1 foot 9 inches long.

v. *Suttanipátań*— 40 leaves of 9 lines each side, each leaf 2 feet

vi. *Wimánawatthu*—158 leaves of 7 and 8 lines each side, each leaf 1 foot 9 inches long.

vii. *Pétawatthu*— 142 leaves of 8 and 9 lines each side, each leaf 1 foot 8 inches long.

viii. *Théragátá*— not ascertained yet.

ix. *Thérigátá*—110 leaves of 8 lines or each side, each leaf 1 ft. 7 in. long.

x. *Játakan*—The commentary is intermixed with the text, and in that form it is a voluminous work of 900 leaves.

xi. *Niddéso*— not ascertained yet.

xii. *Paṭisambhidań*—220 leaves of 8 lines on each side, each leaf 1 foot 11 inches long.

xiii. *Apadánań*— 196 leaves of 10 lines on each side, each leaf 2 feet long.

xiv. *Buddhawanso* } not ascertained yet.
xv. *Chariyápiṭako* }

ABHIDHAMMAPITAKO

consists of the following sections.

1. *Dhammasangani*— 72 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
2. *Wibhangan*—130 leaves of 8 lines on each side, each leaf 2 ft. 4 in. long.
3. *Kathávatthu*— not ascertained yet.

NOTE.—Some of the above books are not to be obtained in Kandy, and others only in an incomplete form. This statement will, if possible, be perfected for the quarto.

4. *Puggalań*—28 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
5. *Dhátu* — 31 leaves of 8 lines on each side, each leaf 2 feet 4 inches long.
6. *Yámakań* — 131 leaves of 10 lines on each side, each leaf 2 feet 4 inches long.
7. *Patthanań* — 170 leaves of 9 and 10 lines on each side, each leaf 2 feet 4 inches long.

Wineyapitako

consists of the following sections.

1. *Parájikó* — 191 leaves of 7 and 8 lines on each side, each leaf 1 foot 10 inches long.
2. *Pachitinań* — 154 leaves of 9 and 10 lines on each side, each leaf 1 foot 9 inches long.
3. *Chúláwaggó* — 196 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
4. *Mahâwaggó* — 199 leaves of 8 and 9 lines on each side, each leaf 1 foot 10 inches long.
5. *Pariwáró* — 146 leaves of 10 and 11 lines on each side, each leaf 1 foot 9 inches long.

APPENDIX.

B

Professor Wilson's Notes on the Mudra Rákshasa.

It may not here be out of place to offer a few observations on the identification of Chandragupta and Sandrocottus. It is the only point on which we can rest with any thing like confidence in the history of the Hindus, and is therefore of vital importance in all our attempts to reduce the reigns of their kings to a rational and consistent chronology. It is well worthy therefore of careful examination, and it is the more deserving of scrutiny, as it has been discredited by rather hasty verification and very erroneous details.

Sir William Jones first discovered the resemblance of the names, and concluded Chandragupta to be one with Sandrocottus. (*As. Res.* vol. iv. p. 11.) He was, however, imperfectly acquainted with his authorities, as he cites "a beautiful poem" by *Somadeva*, and a tragedy called the coronation of *Chandra*, for the history of this prince. By the first is no doubt intended the large collection of tales by *Somabhatta*, the *Vrihat Kathá*, in which the story of Nanda's murder occurs: the second is, in all probability, the play that follows, and which begins after Chandragupta's elevation to the throne. In the fifth volume of the *Researches* the subject was resumed by the late Colonel Wilford, and the story of Chandragupta is there told at considerable length, and with some accessions which can scarcely be considered authentic. He states also that the *Mudrá Rákshasa* consists of two parts, of which one may be called the coronation of Chandragupta, and the second his reconciliation with Rakshasa, the minister of his father. The latter is accurately enough described, but it may be doubted whether the former exists.

Colonel Wilford was right also in observing that the story is briefly related in the *Vishnu Purána* and *Bhágavat*, and in the *Vrihat Kathá;* but when he adds, that it is told in a lexicon called the *Kámandakí* he has been led into error. The *Kámandakí* is a work on *Niti*, or Polity, and does not contain the story of Nanda and Chandragupta. The author merely alludes to it in an honorific verse, which he addresses to Chanakya as the founder of political science, the Machiavel of India.

The birth of Nanda and of Chandragupta, and the circumstances of Nanda's death as given in Colonel Wilford's account, are not alluded to in the play, the *Mudrá Rákshasa*, from which the whole is professedly taken, but they agree generally with the *Vrihat Kathá* and with popular versions of the story. From some of these, perhaps, the king of *Vikatpalli*, *Chandra Dás*, may have been derived, but he looks very like an amplification of *Justin's* account of the youthful adventures of *Sandrocottus*. The proceedings of Chandragupta and Chanakya upon Nanda's death correspond tolerably well with what we learn from the drama, but the manner in which the catastrophe is brought about (p. 268) is strangely misrepresented. The account was no doubt compiled for the translator by his pundit, and it is therefore but indifferent authority.

It does not appear that Colonel Wilford had investigated the drama himself, even when he published his second account of the story of Chandragupta (*As. Res.* vol. ix. p. 93), for he continues to quote the *Mudrá Rákshasa* for various matters which it does not contain. Of these, the adventures of the king of *Vikatpalli*, and the employment of the Greek troops, are alone of any consequence, as they would mislead us into a supposition, that a much greater resemblance exists between the Grecian and Hindu histories than is actually the case.

Discarding, therefore, these accounts, and laying aside the marvellous part of the story, I shall endeavour, from the *Vishnu* and *Bhágavat Puránas*, from a popular version of the narrative as it runs in the south of India, from the *Vrihat Kathá*,* and from the play, to give what appear to be the genuine circumstances of Chandragupta's elevation to the throne of *Palibothra.*

A race of kings denominated *Saisunágas*, from *Sisunága* the first of the dynasty, reigned in *Magadhá*, or *Behar:* their capital was *Pátaliputra*, and the last of them was named Nanda or Mahapadma Nanda. He was the son of a woman of the *Súdra* caste, and was hence, agreeably to Hindu law, regarded as a *Súdra* himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects, as well as by his inferiority of birth, he probably provoked the animosity of the Brahmans. He had by one wife eight sons, who with their father were known as the nine Nandas; and, according to the popular tradition, he had by a wife of low extraction, called *Murá*, another son named Chandragupta. This last circumstance is not stated in the *Puránas* nor *Vrihat Kathá*, and rests therefore on rather questionable authority; at the same time it is very generally asserted, and is corroborated by the name *Maurya*, one of Chandragupta's denominations, which is explained by the commentator on the *Vishnu Purána* to be a patronymic formative, signifying the son of *Murá.* It also appears from the play, that Chandragupta was a member of the same family as Nanda, although it is not there stated that he was Nanda's son.

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* For the gratification of those who may wish to see the story as it occurs of these original sources, translations are subjoined; and it is rather important to add, that in no other *Purána* has the story been found, although most in the principal works of this class have been carefully examined.

But whatever might have been the origin of this prince, it is very likely that he was made the instrument of the insubordination of the Brahmans, who having effected the destruction of Nanda and his sons, raised Chandragupta, whilst yet a youth, to the throne. In this they were aided by a prince from the north of India, to whom they promised an accession of territory as the price of his alliance. The execution of the treaty was evaded, very possibly by his assassination, and to revenge his father's murder, his son led a mingled host against *Magadhá*, containing amongst other troops, *Yavanas*, whom we may be permitted to consider as Greeks. The storm was averted, however, by jealousies and quarrels amongst the confederates. The army dispersed, and Malayaketu, the invader, returned baffled and humbled to his own country. Chandragupta reigned twenty-four years, and left the kingdom to his son. We have now to see how far the classical writers agree with these details.

The name is an obvious coincidence. *Sandrocottus* and Chandragupta can scarcely be considered different appellations. But the similarity is no doubt still closer. Athenæus, as first noticed by Wilford (*As. Res.* vol. v. 262.) and subsequently by Schlegel (*Indische Bibliothek*), writes the name, *Sandrakoptus*, and its other form, although more common, is very possibly a mere error of the transcriber. As to the *Andracottus* of Plutarch, the difference is more apparent than real, the initial sibilant being often dropped in Greek proper names.

This name is however not the only coincidence in denomination that may be traced. We find in the play that Chandragupta is often called *Chandra* simply, or the moon, of which *Chandramas* is a synonime; and accordingly we find in *Diodorus Siculus*, the king of the *Gangaridæ*, whose power alarms the Macedonian, is there named *Xandrames*. The *Aggramen* of *Quintus Curtius* is merely a blundering perversion of this appellation.

There are other names of the prince, the sense of which, though not their sound, may be discovered in classical writers. These are *Vrishala*, and perhaps *Maurya*. The first unquestionably implies a man of the fourth or servile caste; the latter is said by Wilford to be explained in the *Játi Viveka* the offspring of a barber and a *Súdra* woman, or of a barber and a female slave. (*As. Res.* vol. v. p. 285.) It is most usually stated, however, to mean the offspring of *Murá*, as already observed, and the word does not occur in any of the vocabularies in the sense attached to it by Col. Wilford.* It is sufficient, however, to observe, that the term *Vrishala*, and frequent expressions in the drama, establish the inferior origin of Chandragupta, a circumstance which is stated of the king of the *Gangaridæ* at the time of Alexander's invasion by Diodorus Siculus, Quintus Curtius, and Plutarch.

According to the two former of these writers, *Xandrames* or *Chandramas* was contemporary with Alexander. They add, that he was the son of the queen by an intrigue with a barber, and that his father being raised to honour

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* Colonel Tod considers *Maurya* a probable interpolation for *Mori*, a branch of the *Pramára* tribe of Rajputs, who in the eighth century occupied Chitore. He observes also, that Chandragupta in the *Puránas* is made a descendant of *Sehesnag* of the *Takshak* tribe, of which last no other mention has been found, whilst instead of *Sehesnag* the word is *Sisunaga;* and with respect to the fact of the princes belonging to the *Pramára* tribe no authority is cited. Colonel Tod, like the late Col. Wilford, is sparing of those specific references, which in all debateable points are indispensable. See *Transactions Royal Asiatic Society*, vol. i. p. 211. Also, *Account of Rájásťhan*, p. 53.

and the king's favour, compassed his benefactor's death, by which he paved the way for the sovereignty of his own son, the ruling prince. We have no indication of these events in the Hindu writers, and CHANDRAGUPTA, as has been noticed, is usually regarded as the son of NANDA, or at least a relative. It may be observed that his predecessors were *Súdras*, and the character given to MAHAPADMA NANDA in the *Vishnu Puraná*, agrees well enough with the general tenor of the classical accounts, as to his being of low origin and estimation, although an active and powerful prince. If NANDA be the monarch alluded to, there has been some error in the name; but, in either case, we have a general coincidence in the private history of the monarch of the *Gangaridæ*, as related by the writers of the east or west.

If the monarch of Behar at the time of Alexander's invasion was NANDA, it is then possible that CHANDRAGUPTA, whilst seeking, as the Hindus declare, the support of foreign powers to the north and north-west of India, may have visited Alexander, as asserted by Plutarch and Justin. We cannot, however, attach any credit to the marvellous part of the story as told by the latter, nor can we conceive that a mere adventurer, as he makes *Sandrocoptus* to have been, should have rendered himself master of a mighty kingdom, in so brief an interval as that between Seleucus and Alexander, or by the aid of vagabonds and banditti alone.

Although, therefore, the classical writers had gleaned some knowledge of CHANDRAGUPTA'S early history, it is very evident that their information was but partially correct, and that they have confounded names, whilst they have exaggerated some circumstances and misrepresented others. These defects, however, are very venial, considering the imperfect communication that must have subsisted between the Greeks and Hindus, even at the period of Alexander's invasion, and the interval that elapsed before the accounts we now possess were written. These considerations rather enhance the value of both sets of our materials. It is more wonderful that so much of what appears to be the truth should have been preserved, than that the stories should not conform in every particular.

However questionable may be the contemporary existence of Alexander and *Sandrocoptus*, there is no reason to doubt that the latter reigned in the time of Seleucus Nicator, as Strabo and Arrian cite the repeated declarations of Megasthenes, that he had often visited the Indian prince. Seleucus is said to have relinquished to him some territories beyond the Indus, and to have formed a matrimonial alliance with him. We have no trace of this in the Hindu writers, but it is not at all improbable. Before the Christian era the Hindus were probably not scrupulous about whom they married; and even in modern days, their princesses have become the wives of Mohammedan sovereigns. CHANDRAGUPTA, however, had no right to be nice with respect to the condition of his wife, and in whichever way the alliance was effected, it was feasible enough, whilst it was a very obvious piece of policy in CHANDRAGUPTA, as calculated to give greater security to his empire and stability to his reign. The failure of Seleucus in his attempt to extend his power in India, and his relinquishment of territory, may possibly be connected with the discomfiture and retreat of MALAYAKETU, as narrated in the drama, although it may be reasonably doubted whether the Syrian monarch and the king of *Magadhá* ever came into actual collision. It is very unlikely that the former ever included any part of the Punjab within his dominions, and at any rate it may be questioned whether CHANDRAGUPTA or his posterity long retained, if they ever held possession of the north-western provinces, as there is no conjecturing any resemblance between the names of the *Maurya* princes (*As. Res.* vol. ix. table) and the *Amitrochates* and

Sophagasenas, who reinforced the armies of Antigonus the son of Seleucus, and of Antigonus the Great, with those elephants that were so highly prized by the successors of Alexander (Wilford, *As. Res.* vol. v. p. 286, and Schlegel, *Indische Bibliothek*), although, as shewn by Schlegel, the names are undoubtedly Sanscrit and Hindu.

All the classical writers agree in representing *Sandrocoptus* as king of the nations which were situated along the Ganges, which were the *Gangaridæ* and *Prasii*—called, however, indifferently, but no doubt inaccurately, *Gargaridæ*, *Gandaridæ*, and *Gandarii*, and *Prasii*, *Parrhasii*, and *Tabresii*. The first name was probably of Greek origin, expressing, as *Raderus* and *Cellarius* justly observe, the situation of the nations in the neighbourhood of the Ganges; but in truth there was a nation called the *Gandhari* or *Gandaridæ* west of the Indus, whom the classical authors often confound with the *Gangetic* nations, as has been shewn in another place. (*As. Res.* vol. xv.) The other appellation, which is most correctly *Prasii*, is referable to a Hindu original, and is a close approximation to *Práchí*, the eastern country, or *Práchyá*, the people of the east, in which division of *Bharata Khanda*, or India, *Mithilá*, the country opposite to *Behar*, and *Magadhá* or South *Behar*, are included by Hindu geographers. Both Greek and Hindu accounts are therefore agreed as to the general position of the people over whom Chandragupta reigned.

Finally; the classical authors concur in making *Palibothra* a city on the *Ganges*, the capital of *Sandrocoptus*. Strabo, on the authority of Megasthenes, states that *Palibothra* is situated at the confluence of the *Ganges* and another river, the name of which he does not mention. Arrian, possibly on the same authority, calls that river the *Erranoboas*, which is a synonime of the *Sone*. In the drama, one of the characters describes the trampling down of the banks of the *Sone*, as the army approaches to *Pátaliputra*; and *Pátaliputra*, also called *Kusumapura*, is the capital of Chandragupta. There is little question that *Pátaliputra* and *Palibothra* are the same, and in the uniform estimation of the Hindus, the former is the same with Patna. The alterations in the course of the rivers of India, and the small comparative extent to which the city has shrunk in modern times, will sufficiently explain why Patna is not at the confluence of the *Ganges* and the *Sone*, and the only argument, then, against the identity of the position, is the enumeration of the *Erranoboas* and the *Sone* as distinct rivers by Arrian and Pliny: but their nomenclature is unaccompanied by any description, and it was very easy to mistake synonimes for distinct appellations. *Rájamahal*, as proposed by Wilford, and *Bhágalpur*, as maintained by Franklin, are both utterly untenable, and the further inquiries of the former had satisfied him of the error of his hypothesis. His death prevented the publication of an interesting paper by him on the site of *Palibothra*, in which he had come over to the prevailing opinion, and shewn it to have been situated in the vicinity of Patna.*

It thus appears, that the Greek and Hindu writers concur in the *name*, in the *private history*, in the *political elevation*, and in the *nation* and *capital* of an Indian king, nearly, if not exactly cotemporary with Alexander, to a degree of approximation that cannot possibly be the work of accident; and it may be reasonably concluded, therefore, that the era of the events described in the following drama is determined with as much precision as that of any other remote historical fact.

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* *Asiatic Researches*, vol. xiv. p. 380.

1.

Pauranic accounts of *Chandragupta.*

The son of *Mahánandi*, born of a *Súdra* woman, a powerful prince named *Mahápadma*, shall put an end to the *Kshetriya* rule, and from his time the kings will be mostly *Súdras*, void of piety. He will bring the earth under one umbrella, his rule being irresistible, and he will reign like another *Bhárgava*. He will have eight sons, *Sumálya* and others, who will be kings of the earth for one hundred years. A Brahman will destroy these nine *Nandas*, and after their disappearance the *Mauryas* will reign in the *Kali* age. That Brahman will inaugurate CHANDRAGUPTA as king.—(*Bhágavat*, 12th *Skandha.*)

Mahánandi will be the last of the ten *Saisunága* princes, whose joint reigns will be three hundred and sixty-two years. The son of *Mahánandi* or *Nanda*, named *Mahápadma*, will be born from a *Súdra* mother. He will be avaricious, and like another *Parasuráma* will end the *Kshetriya* race, as from him forwards the kings will be all *Súdras*. He, *Mahápadma*, will bring the whole earth under one umbrella, his rule being irresistible. He will have eight sons, *Sumálya* and others who after him will govern the world. He, and these sons will reign for a period of one hundred years, until *Kautilya*, a Brahman, shall destroy the nine *Nandas*.

After their destruction the *Mauryas* will possess the earth, *Kautilya* inaugurating CHANDRAGUPTA in the kingdom.—(*Vishnu Purána.*)

The comment explains *Maurya* thus;—so named from CHANDRAGUPTA, the first, who derived this name from his mother *Murá*, one of the wives of NANDA.

2.

Story of *Nanda*, as related by *Vararuchi* in the *Vrihat Katha.*

I now returned from my sojourn in the snowy mountains, where by the favour of *Síva* I had acquired the *Pániníya* grammar. This I communicated to my preceptor *Versha*, as the fruit of my penance; and as he wished to learn a new system, I instructed him in that revealed by *Swámí Kumára*. *Vyari*, and *Indradatta* then applied to *Versha* for like instructions, but he desired them first to bring him a very considerable present. As they were wholly unable to raise the sum, they proposed applying for it to the king, and requested me to accompany them to his camp, which was at that time at *Ayodhya;* I consented, and we set off.

When we arrived at the encampment we found every body in distress, NANDA being just dead. *Indradatta*, who was skilled in magic, said; "This event need not disconcert us: I will transfuse my vitality into the lifeless body of the king. Do you, *Vararuchi*, then solicit the money: I will grant it, and then resume my own person, of which do you, *Vyari*, take charge till the spirit returns." This was assented to, and our companion accordingly entered the carcase of the king.

The revival of NANDA caused universal rejoicing. The minister *Sakatala* alone suspected something extraordinary in the resuscitation. As the heir to the throne, however, was yet a child, he was well content that no change should take place, and determined to keep his new master in the royal

station. He immediately, therefore, issued orders that search should be made for all the dead bodies in the vicinage, and that they should forthwith be committed to the flames. In pursuance of this edict the guards came upon the deserted carcase of *Indradatta*, and burning it as directed, our old associate was compelled to take up his abode permanently in the tenement which he had purposed to occupy but for a season. He was by no means pleased with the change, and in private lamented it with us, being in fact degraded by his elevation, having relinquished the exalted rank of a *Brahman* for the inferior condition of a *Súdra*.

Vyari having received the sum destined for our master, took leave of his companion *Indradatta*, whom we shall henceforth call *Yogananda*. Before his departure, however, he recommended to the latter to get rid of *Sakatala*, the minister, who had penetrated his secret, and who would, no doubt, raise the prince CHANDRAGUPTA to the throne, as soon as he had attained to years of discretion. It would be better, therefore, to anticipate him, and, as preparatory to that measure, to make me, *Vararuchi*, his minister. *Vyari* then left us, and in compliance with his counsel I became the confidential minister of *Yogananda*.

A charge was now made against *Sakatala*, of having, under pretence of getting rid of dead carcases, burnt a Brahman alive; and on this plea he was cast into a dry well with all his sons. A plate of parched pulse and a pitcher of water were let down daily for their sustenance, just sufficient for one person. The father, therefore recommended to the brothers to agree amongst themselves which should survive to revenge them all, and relinquishing the food to him, resign themselves to die. They instantly acknowledged their avenger in him, and with stern fortitude refusing to share in the daily pittance, one by one expired.

After some time *Yogananda*, intoxicated like other mortals with prosperity, became despotic and unjust. I found my situation therefore most irksome, as it exposed me to a tyrant's caprice, and rendered me responsible for acts which I condemned. I therefore sought to secure myself a participator in the burthen, and prevailed upon *Yogananda* to release *Sakatala* from his captivity and reinstate him in his authority. He therefore once again became the minister of the king.

It was not long before I incurred the displeasure of *Yogananda*, so that he resolved to put me to death. *Sakatala*, who was rejoiced to have this opportunity of winning me over to his cause, apprised me of my danger, and helped me to evade it by keeping me concealed in his palace. Whilst thus retired, the son of the king, *Hiranyagupta*, lost his senses, and *Yogananda* now lamented my absence. His regret moved *Sakatala* to acknowledge that I was living, and I was once more received into favour. I effected the cure of the prince, but received news that disgusted me with the world, and induced me to resign my station and retire into the forests. My disappearance had led to a general belief that I had been privately put to death. This report reached my family. *Upakosa*, my wife, burnt herself, and my mother died broken hearted.

Inspired with the profoundest grief, and more than ever sensible of the transitory duration of human happiness, I repaired to the shades of solitude and the silence of meditation. After living for a considerable period in my hermitage, the death of *Yogananda* was thus related to me by a Brahman, who was travelling from *Ayodhya* and had rested at my cell.

Sakatala brooding on his plan of revenge, observed one day a Brahman of mean appearance digging in a meadow, and asked him what he was doing there. CHANAKYA, the Brahman, replied: "I am rooting out this grass

which has hurt my foot." The reply struck the minister as indicative of a character which would contribute to his designs, and he engaged him by the promise of a large reward and high honours to come and preside at the *Sraddha* which was to be celebrated next new moon at the palace. CHANAKYA arrived, anticipating the most respectful treatment; but *Yogananda* had been previously persuaded by *Sakatala* to assign precedence to another Brahman, *Subandhu*, so that when CHANAKYA came to take his place he was thrust from it with contumely. Burning with rage, he threatened the king before all the court, and denounced his death within seven days. NANDA ordered him to be turned out of the palace. *Sakatala* received him into his house, and persuading CHANAKYA that he was wholly innocent of being instrumental to his ignominious treatment, contributed to encourage and inflame his indignation. CHANAKYA thus protected, practised a magical rite, in which he was a proficient, and by which on the seventh day NANDA was deprived of life. *Sakatala* on the father's death effected the destruction of *Hiranyagupta*, his son, and raised CHANDRAGUPTA, the son of the genuine NANDA, to the throne. CHANAKYA became the prince's minister; and *Sakatala* having attained the only object of his existence, retired to end his days in the woods.

3.

Story of *Nanda* and *Chandragupta*, by a Pundit of the Dekhin.

(From a Manuscript in the collection of the late Col. Mackenzie, *Sanscrit*, *Telinga* character.)

After invoking the benediction of *Ganesa* the writer proceeds: In the race of *Bharadwaja*, and the family of the hereditary councillors of the *Bhosala* princes, was born the illustrious and able minister *Bhavaji*. He was succeeded by his son *Gangadhara* surnamed *Adhwari* (a priest of the *Yajur Véda*), who continued to enjoy the confidence of the king, and was equal to *Vrihaspati* in understanding.

By his wife *Krishnambika*, *Gangadhara* had two sons, who were both employed by the *Raja*, *Sahuji*, the son of the preceding prince. The favour of the *Raja* enabled these ministers to grant liberal endowments to pious and learned *Brahmans*.

The elder of the two, *Nrisinha*, after a life passed in prayer and sacred rites, proceeded to the world of *Brahma*, leaving three sons.

Of these, the elder was *Ananda Raya Adhwari*. He was noted for his steadiness and sagacity from his childhood, and in adult years deserved the confidence of his prince, *Sahuji*. He was profoundly versed in the *Vedas*, a liberal benefactor of the *Brahmans*, and a skilful director of religious rites.

Upon his death and that of the youngest brother, the survivor, *Tryambaka Adhwari*, succeeded to the reputation of his ancestors, and cherished his nephews as his own children.

Accompanied by his mother he proceeded to the shores of the *Ganges*, and by his ablutions in the holy stream liberated his ancestors from the ocean of future existence.

He was solicited by *Sahu*, the king, to assume the burthen of the state, but regarding it incompatible with his religious duties he was unwilling to assent. In consideration of his wisdom and knowledge he was highly

venerated by the *Raja* and presented with valuable gifts, which he dedicated to pious rites or distributed to the *Brahmans*. Having on a particular occasion been lavish of expenditure in order to gratify his sovereign, he contracted heavy debts, and as the prince delayed their liquidation, he was obliged to withdraw to seek the means of discharging them. On his return he was received by *Sáhu* and his nobles with high honours, and the prince by the homage paid to him obtained identification (after death) with *Tyágésa*, a glory of difficult attainment to *Yáyati*, *Nata*, *Mandhátá*, and other kings.

The brother of the prince, *Sarabhaji*, then governed the kingdom and promoted the happiness of all entrusted to his care by *Sáhu*, for the protection of piety, and rendering the people happy by his excellent qualities: the chief of the *Brahmans* was treated by him with increased veneration.

The land of *Chola* is supplied at will by the waters of the *Kaverí*, maintained by the abundant showers poured down constantly by *Indra*, and in this land did the illustrious *Sarabhaji* long exercise undisturbed dominion and promote the happiness of his people.

Having performed with the aid of his reverend minister the late rite to his brother, he liberally delivered *Tryambaka* from the ocean of debt, and presented him with lands on the bank of the *Kaverí* (the *Sahyagirija*), for the preservation of the observances enjoined by religion and law.

And he diffused a knowledge of virtue by means of the *Tantra* of the son of the foe of *Káma (Kártikeya)*, as communicated by *Brahma* or *Náreda* to relieve his distress, and whatever learned man takes up his residence on the hill of *Swami* and worships *Skanda* with faith, will undoubtedly obtain divine wisdom.

Thus, on the mountain of *Swámi*, enjoying the favour of *Girísa*, does *Tryambaka* reside with uninterrupted prosperity, surrounded by his kinsmen, and sons, and grandsons, and *Brahmans* learned in the *Vedas*, engaged in the performance of the holy rites and the worship of *Iswara*. May he live a thousand years!

An object of his unbounded benevolence, and one to be included in those cherished by his bounties, having worshipped the lord of *Srí (Vishnu)*, and acquitted himself of his debt to the Gods and Manes, is rewarded by having it in his power to be respectfully obedient to his *(Tryambaka's)* commands. This individual, named *Dhúndí*, the son of the excellent Pundit *Lakshmana*, of the family of *Vyasa*, had in his possession, and expounded, the new and wonderful drama entitled the *Mudrá Rákshasa*, and in order to convey a clear notion of his drama, the composition of *Visakha Datta*, he relates as an introduction the following particulars of the story.

Story of *Nanda* and *Chandragupta*

According to the *Puranas* the *Kshetriya* sovereignty was to cease with NANDA. In the beginning of the *Kali* age the *Nandas* were kings so named.

Amongst them SARVARTHASIDDHI was celebrated for his valour; he was monarch of the earth, and his troops were nine crore and one hundred. *Vaktranasa* and others were his hereditary ministers, but amongst them the most famous was the Brahman, RAKSHASA.

He was skilled in government and policy, and the six attributes of princes; was eminent for piety and prowess, and was highly respected by NANDA. The king had two wives, of whom *Sunanda* was the elder—the other was of *Súdra* extraction; she was the favourite of the king, of great beauty and amiable character—her name was *Mura*. One one occasion the king in the company of his wives administered the rights of hospitality to a venerable ascetic, and after washing his feet sprinkled the queens with the water: nine

drops fell upon the forehead of the elder, and one on *Mura*. This she received with reverence, and the Brahman was much pleased with her deportment.

Mura accordingly was delivered of one son, of most excellent qualities, who was named *Maurya*. *Sunanda* was delivered of a lump of flesh.

This Rakshasa divided into nine portions, which he put into a vessel of oil, and carefully watched.

By his cares nine infants were in time evolved, who were brought up by Rakshasa and called the nine *Nandas* after their progenitor.

The king when he grew old retired from the affairs of state, consigning his kingdom to these nine sons, and appointing *Maurya* to the command of the army.

Maurya had a hundred sons, of whom Chandragupta was the best, and they surpassed the *Nandas* in merit.

The *Nandas* being therefore filled with envy, conspired against his life, and inviting him and his sons into a private chamber put them to death.

At this time the *Raja* of *Sinhala* sent to the court of the *Nandas* a lion of wax in a cage, so well made that it seemed to be alive. And he added this message, "If any one of your courtiers can make this fierce animal run without opening the cage, I shall acknowledge him to be a man of talent."

The dullness of the *Nandas* prevented their understanding the purport of the message; but Chandragupta, in whom some little breath yet remained, offered, if they would spare his life, to undertake the task, and this being allowed, he made an iron rod red-hot, and thrusting it into the figure, the wax soon ran, and the lion disappeared.

Although they desired his death, Chandragupta was taken by the *Nandas* from the pit into which he had been cast, and continued to live in affluence. He was gifted with all the marks of royalty: his arms reached to his knees; he was affable, liberal, and brave; but these deserts only increased the animosity of the *Nandas*, and they waited for an opportunity of compassing his death.

Upon one occasion Chandragupta observed a Brahman of such irascible temperament, that he tore up violently a tuft of *kusa* grass, because a blade of it had pierced his foot: on which he approached him, and placed himself under his protection through fear of incurring the Brahman's resentment.

This Brahman was named *Vishnugupta*, and was deeply read in the science of government taught by *Usanas (Saturn)*, and in astronomy: his father, a teacher of *niti* or polity, was named *Chanaka*, and hence the son is called Chanakya.

He became the great friend of Chandragupta, who related to him all he had suffered from the *Nandas*.

On which Chanakya promised him the throne of the *Nandas;* and being hungry, entered the dinner-chamber, where he seated himself on the seat of honour.

The *Nandas*, their understanding being bewildered by fate, regarded him as some wild scholar of no value, and ordered him to be thrust from his seat. The ministers in vain protested against the act; the princes forcibly dragged Chanakya, furious with rage, from his seat.

Then, standing in the centre of the hall, Chanakya, blind with indignation, loosened the lock of hair on the top of his head, and thus vowed the destruction of the royal race:—"Until I have exterminated these haughty and ignorant *Nandas*, who have not known my worth, I will not again tie up these hairs."

Having thus spoken, he withdrew, and indignantly quitted the city, and the *Nandas*, whom fortune had deserted, made no attempt to pacify him.

CHANDRAGUPTA being no longer afraid of his own danger, quitted the city and repaired to CHANAKYA, and the Brahman *Kautilya*, possessed of the prince, resorted to crooked expedients for the destruction of the *Nandas*.

With this view he sent a friend, *Indraserma*, disguised as a *Kshapanaka*, as his emissary, to deceive RAKSHASA and the rest, whilst on the other hand he excited the powerful *Parvatendra* to march with a *Mlechchha* force against *Kusumapura*, promising him half the kingdom.

The *Nandas* prepared to encounter the enemy, relying on the valour of RAKSHASA. He exerted all his prowess, but in vain, and finding it impossible to overcome the hostile force by open arms, attempted to get rid of *Maurya* by stratagem; but in the mean time all the *Nandas* perished like moths in the flame of CHANAKYA's revenge, supported by the troops of *Parvatendra.*

RAKSHASA, being worn in body and mind, and having lost his troops and exhausted his treasures, now saw that the city could no longer be defended; he therefore effected the secret retreat of the old king SERVARTHASIDDHI, with such of the citizens as were attached to the cause of the *Nandas*, and then delivered the capital to the enemy, affecting to be won to the cause of CHANDRAGUPTA.

He prepared by magic art a poisoned maid, for the destruction of that prince; but *Kautilya* detected the fraud, and diverting it to *Parvatésa* caused his death; and having contrived that information of his share in the murder of the monarch should be communicated to his son, MALAYAKETU, he filled the young prince with alarm for his own safety, and occasioned his flight from the camp.

Kautilya, though master of the capital, yet knowing it contained many friends of NANDA, hesitated to take possession of it, and RAKSHASA, taking advantage of the delay, contrived with *Daruverma* and others, machines and various expedients to destroy CHANDRAGUPTA upon his entry; but *Kautilya* discovered and frustrated all his schemes.

He persuaded the brother of *Parvateswara*, VAIRODHAKA, to suspend his departure, affirming with solemn asseverations, that RAKSHASA, seeking to destroy the friends of CHANDRAGUPTA, had designed the poisoned maid for the mountain monarch. Thus he concealed his own participation in the act, and the crafty knave deceived the prince, by promising him that moiety of the kingdom which had been promised to his brother.

SERVARTHASIDDHI retired to the woods to pass his days in penance, but the cruel *Kautilya* soon found means to shorten his existence.

When RAKSHASA heard of the death of the old king he was much grieved, and went to MALAYAKETU and roused him to revenge his father's death. He assured him that the people of the city were mostly inimical to CHANDRAGUPTA, and that he had many friends in the capital ready to co-operate in the downfall of the prince and his detested minister. He promised to exhaust all his own energies in the cause, and confidently anticipated *Malayaketu's* becoming master of the kingdom, now left without a legitimate lord. Having thus excited the ardour of the prince, and foremost himself in the contest, RAKSHASA marched against *Maurya* with an army of *Mlechhas*, or barbarians.

This is the preliminary course of the story—the poet will now express the subject of the drama. It begins with an equivoque upon the words *Krúra graha*, in the dialogue of the prelude. This ends the introduction.

4.

Extracts from Classical Writers relating to the History of *Sandracottus.*

He (Alexander) had learned from Phigæus that beyond the *Indus* was a vast desert of twelve days' journey, and at the farthest borders thereof ran the Ganges. Beyond this river dwell the *Tabresians*, and the *Gandaritæ* whose king's name was *Xandramas*, who had an army of 20,000 horse, 200,000 foot, 2,000 chariots, and 4,000 elephants. The king could not believe this to be true, and sent for *Porus*, and inquired of him whether it was so or not. He told him all was certainly true, but that the present king of the *Gandaritæ* was but of a mean and obscure extraction, accounted to be a barber's son; for his father being a very handsome man, the queen fell in love with him, and murdered her husband, and so the kingdom devolved upon the present king.—*Diodorus Siculus.*

At the confluence of the Ganges and another river is situated *Palibothra:* it is the capital of the *Prasii*, a people superior to others. The king, besides his birth-name and his appellation from the city, is also named *Sandracottus. Megasthenes* was sent to him.

Megasthenes relates that he visited the camp of *Sandracottus*, in which 400,000 people were assembled.

Seleucus Nicator relinquished the country beyond the *Indus* to *Sandracottus*, receiving in its stead fifty elephants, and contracting an alliance with that prince (contracta cum eo affinitate).—*Strabo.*

Phegelas informed him, that eleven days from the river the road lay over vast deserts to the Ganges, the largest stream in India, the opposite bank of which the *Gangaridæ* and *Parrhasii* inhabited. Their king was named *Aggramen*, who could bring into the field 20,000 horse and 200,000 foot, 2,000 chariots, and 3,000 elephants. As these things appeared incredible to the king, he referred to *Porus*, who confirmed what he heard. He added, however, that the king was not only of low, but of extremely base origin, for his father was a barber, whose personal merits recommended him to the queen. Being introduced by her to the king then reigning, he contrived his death, and under pretence of acting as guardian to his sons, got them into his power and put them to death. After their extermination he begot the son who was now king, and who, more worthy of his father's condition than his own, was odious and contemptible to his subjects.—*Quintus Curtius*

Megasthenes tells us he was at the court of *Sandracottus.*

The capital city of India is *Palembothra* on the confines of the *Prasii*, where is the confluence of the two great rivers, *Erranoboas* and *Ganges.* The first is inferior only to the *Indus* and *Ganges.*

Megasthenes assures us he frequently visited *Sandracottus* king of India.—*Arrian.*

Sandracottus was the author of the liberty of India after Alexander's retreat, but soon converted the name of liberty into servitude after his success, subjecting those whom he rescued from foreign dominion to his own authority. This prince was of humble origin, but was called to royalty by the power of the gods; for, having offended Alexander by his impertinent language, he was ordered to be put to death, and escaped only by flight. Fatigued with his journey he laid down to rest, when a lion of large size came and licked off the perspiration with his tongue, retiring without doing him any harm. The prodigy inspired him with ambitious hopes, and collecting bands of robbers he roused the Indians to renew the empire. In the wars which he waged with the captains of Alexander he was distinguished

in the van, mounted on an elephant of great size and strength. Having thus acquired power, *Sandracottus* reigned at the same time that *Seleucus* laid the foundation of his dominion, and *Seleucus* entered into a treaty with him, and settling affairs on the side of India directed his march against Antigonus. —*Justin.*—15—4.

The kings of the *Gandarites* and *Prasians* were said to be waiting for them there *(on the Ganges)* with 80,000 horse, 200,000 foot, 8,000 chariots, and 6,000 elephants. Nor is this number at all magnified, for *Androcottus*, who reigned not long after, made *Seleucus* a present of 500 elephants at one time, and with an army of 600,000 men traversed India and conquered the whole.

Androcottus, who was then very young, had a sight of Alexander, and he is reported to have said, that Alexander was within a little of making himself master of those countries: with such hatred and contempt was the reigning prince looked upon, on account of his profligacy of manner and meanness of birth.—*Plutarch.*—Life of Alexander.

Professor Wilson's Preface to the *Retnávalí.*

The Retnávalí is a play of a different character from any of those which we have hitherto examined. Although the personages are derived from Hindu history, they are wholly of mortal mould, and unconnected with any mystical or mythological legend; and the incidents are not only the pure inventions of the poet, but they are of an entirely domestic nature. In this latter respect the Retnávalí differs from the Mrichchakatí, Málati Mádhava, and Mudrá Rákshasa, whilst its exemption from legendary allusion distinguishes it from the Vikramorvasi and Uttara Ráma Cheritra.

Although, however, the Retnávalí differs from its predecessors in these respects, and in others of still greater importance, it is well entitled to attention, as establishing an era in the history of both Hindu manners and literature, of which we are able to fix the date with precision.

The story of this drama appears to have been not wholly the invention of the author, but to have enjoyed very extensive popularity, at a period to which we cannot refer with confidence. The loves of Vatsa, prince of Kausámbi, and Vásavadattá, princess of Ujayin, are alluded to in the Megha Dúta, and are narrated in the Vrihat Kathá of Soma Deva. The last is a writer of the same period as the drama, but he does not pretend to have invented the story; and the manner in which the tale is adverted to* in the Megha Dúta, the date of which work is unknown, but which is no doubt anterior to the Vrihat Kathá, seems to indicate a celebrity of some antiquity.† The second marriage of Vatsa, which forms the business of the Retnávalí, appears to be the invention of the writer, as it is very differently told in the Vrihat Kathá; the heroine being there named Padmávati, and

* The author terms Avanti or "Ougein," great with the number of those versed in the tale of Udayana (Vatsa).

† The Vásava Datta' of Subandhu, the nephew of Vararuchi, and as well as his uncle patronized by Bhoja, has nothing in common with the story of Vatsa and his bride, except the name of the latter. The Megha Dúta, therefore, does not refer to that work. Subandhu also alludes to the Vrihat Katha, to which he is consequently subsequent.

being a princess of Magadhá, not of Ceylon. The circumstances under which the marriage is effected are altogether distinct.*

From whatever source, however, the plot of the drama may have been derived, it is very evident that the author is under considerable obligation to his predecessors, and especially to Kálidás, from the Vikrama and Urvasí of which writer several situations, and some of the dialogue even, are borrowed. At the same time, the manners described are very different, and the light and loose principles of Vatsa are wholly unlike the deep, dignified passion of Purúravas. If we compare the Retnávalí with the Mrichchakatí, or with the drama of Bhavabhúti, the difference is still more striking, and it is impossible to avoid the conviction, that they are the productions of different ages, and different conditions of society; the Retnávalí indicating a wider deviation from manners purely Hindu, more artificial refinement, and more luxurious indulgence, and a proportionate deterioration of moral feeling.

The Retnávalí, considered also under a purely literary point of view, marks a change in the principles of dramatic composition, as well as in those of social organization. Besides the want of passion and the substitution of intrigue, it will be very evident that there is in it no poetic spirit, no gleam of inspiration, scarce even enough to suggest a conceit in the ideas. The only poetry of the play, in fact, is mechanical. The structure of the original language is eminently elegant, particularly in the Prákrit. This dialect appears to equal advantage in no other drama, although much more laboured in the Ma'lati Mádhava : the Sanscrit style is also very smooth and beautiful without being painfully elaborate. The play is, indeed, especially interesting on this account, that whilst both in thought aud expression there is little fire or genius, a generally correct and delicate taste regulates the composition, and avoids those absurdities which writers of more pretension than judgment, the writers of more recent periods, invariably commit. The Retnávali', in short, may be taken as one of the connecting links between the old and new school; as a not unpleasing production of that middle region, through which Hindu poetry passed from elevation to extravagance.

The place to which the Retna'valí is entitled in the dramatic literature of the Hindus is the more interesting, as the date is verifiable beyond all reasonable doubt. It is stated in the prelude to be the composition of the sovereign, Sri Hershu Deva. A king of this name, and a great patron of learned men, reigned over Cashmir: he was the reputed author of several works, being however in fact only the patron, the compositions bearing his name being written, the author of the Ka'vya Piaka's asserts, by Dha'vaka and other poets. That it was fashionable in his reign to take the adventures of Vatsa for the subject of fictitious narrative, we may infer from their being the groundwork of the Vrihat Katha', the author of which was a native of Cashmir, and a cotemporary of the prince. Somadeva, the author, states that he compiled his collection of tales for the amusement of the grandmother of Hersha Deva, king of Cashmir, the son of Kalasa, the son of Ananta, the son of Sangra'ma. His genealogy is nearly identifiable with that of Abulfazl, which runs in Gladwin's translation of the Ayin Akberi, Sungram, Haray, Anunt, Kulusder, Ungrus, Hurruss. The two additional princes, Huray and Ungruss, reigned conjointly but forty-four days, and they are for all chronological purposes non-entities.† But we have fortunately a

* The story is translated from the Vrihat Katha', in the Quarterly Oriental Magazine, Calcutta, vol. ii. p. 198.

† See also the Quarterly Oriental Magazine for March, 1824, p. 64.

better authority than either of the preceding, in the history of Cashmir by Kalhana Pandit. The first portion of this work, down to the reign of Sangra'ma Deva, in A. D. 1027, is translated summarily in the fifteenth volume of the Asiatic Researches. Since its publication, the subsequent portion of the original has been procured in Cashmir, and presented to the Asiatic Society by the late enterprizing traveller, Mr. Moorcroft. From this we are enabled to trace the successors of Sangra'ma with precision.

Sangra'ma reigned twenty-five years, and was succeeded by his son Hari, who enjoyed his elevation but twenty-two days, having been removed, it was supposed, by the practices of his mother, who aspired to the regency during the minority of a younger son. She was set aside by the chief officers of the state, under whose ministry Ananta, the next prince, reigned interruptedly fifty-three years, when he was succeeded by his son Kalasa. Kalasa reigned eight years, and being displeased with his son Hersha, left the crown to a kinsman, Utkersha. That prince, however, enjoyed his authority but twenty-two days, having been defeated, and invested in his palace, by the partisans of the legitimate heir, and putting an end to his existence rather than fall into their hands. Hersha succeeded. He consequently ascended the throne A. D. 1113, and the play must have been written between that date and A. D. 1125, the termination of his reign. No mention is made of the composition by the author of the history: but he dwells at much length, and with some acrimony, on Hersha's patronage of poets, players, and dancers, and the prince's conversancy with different dialects and elegant literature. Hersha's propensities, indeed, were not likely to be regarded with a favourable eye by a brahmanical historian, for, in order to defray the expenses into which he was led by them, he made free with the treasures of the temples, and applied their gold and silver vessels, and even the images of the gods, to his necessities. These measures, and others of an equally imprudent character, distracted the latter period of his reign with civil broils, and he perished in an insurrection which transferred the crown to a different dynasty. The date thus assigned for the composition refers to a period, which Mohammedan history and Hindu literature sufficiently establish, as pregnant with important changes in the political situation and national character of the natives of Hindustan.

Kaniṭṭhassátha bhátussa Jayabáhussabáhujo ádipa
Thánantaráni sabbésaṅ mamachchánaṅ yatháraha
Chirassaṅ parihínaṅ só daydwasó mahípati pawatt
Ewaṅsamuddhaṭánéka ripukaṇṭakasanchayé nich
Chhattagáhakanáthówa Dhammagéhakanáyakó ta
Raṅṅo wiródhitá ydtá palátá Jambudípakaṅ, Laṅ
Té sabbé Rohanaṅ raṭṭhaṅ, tathá Malayamaṇḍala
Nipunó Rohanaṅ gantwá tathá Malayamaṇḍalaṅ
Sammá úpasametwána, ṭhapetwá sachiwé tahiṅ;
Pésetwá sammanibhátuwaṅsajaṅ sachiwaṅ; tadá,
Samáróptya súlamhi; Laṅkaṅ wigatakaṇṭakaṅ ká
Wasanti Chólawisayé Jagatípálarájini, Cholahatt
Líláwatíbhidhánáya náwamáruyha wégasá Laṅk
Sutwá waṅsakkamaṅ tassá só ṅatwá suddhawaṅsa
Sá taṅ paṭichcharájánaṅ mahésí dhítaraṅ lahi, ná

himself to pious deeds (in the peacef (then) to eighteen years.

Departing from thence, he establi celebrated under the title of Sirisan Wírabáhu the office of sub-king, a southern division, he duly supported hi "adipádo" on his younger brother Jayab having bestowed on all his officers of s he took steps for defining relationships

This just and benevolent monarch which had been neglected for a long p

While this sovereign was thus, in t those foes who, like unto thorny bus Chhatagáhákanáthó, the Dhammagéha three brothers, becoming hostile to th After the lapse of nineteen years they seduced the Róhana as well as the M from their allegiance. The accompl Róhana and Malaya divisions, and s inhabitants in those parts. Having th them under the administration of loy himself repaired to the southern provi also, who was as illustrious in descent cable enemies, impelled by a resentme impaled them; and having thoroughly grown with the thorns (of disorder,) re

The (ex) queen named Líláwati, th

dapadan datwá, ratthañ pádási Róhanañ,
ñ, datwá; rajji yathā ņdyañ karañ yójesi ganhituñ,
esi yatháddhammañ thitadhammó winichchhiyañ.
hañ rajjañ pasásenti Lañkañ sammánarissarè,
hèwa Setthináthócha, ichchè tè bhátaró tayó,
kañ wisatimè wasse èkènúnè samótaruñ.
, sabbañ dakkhiņapassancha sahasá pariwajjayuñ.
nighátentó bahú tattha tattha puchchatthikè janè,
dakkhinó Dadkhiņañ disan sayañ gantwá mahabbaló,
gahetwá Sammaroghóró wiró tè sakawèrinó,
retwána nirásañkañ Pulatthipuramágami,
há pamuchchitwá, saddhiñ dhátu kumáriyá,
ádipamhi ótinná, passi Lañkissarañ tadá.
tañ Lìláwati mahèsittè abhisinchi narissaro.
mañ Yasódharátissá akási dharaņipati

---

l administration of his kingdom) amounted

shed himself at Pulatthinagara, and became
ghabódhi. Assigning to his younger brother
d placing him in the administration of the
m. The monarch conferring also the office of
áhu, placed him over the Róhana division; and
tate appointments proportioned to their merits,
(and pedigrees) in the kingdom.

re-established the administration of justice,
eriod, on the most equitable principles.

e full exercise of his royal power, eradicating
hes, had possessed themselves of Lanká, the
kanáyako, as also the Sétthinátho, who were
e rája, flying from him, repaired to Jambudípo.
returned to Lanká. All these persons quickly
alaya divisions, and all the southern provinces
ished warrior (Wijayabáhu) hastened to the
laughtered great numbers of the disaffected
oroughly subdued (those districts), and placed
l officers, this experienced and powerful (rája)
nces; sending into the field his trusty brother
as himself; and having then secured his impla-
nt mortal as "Máro" (Death,) indiscriminately
established order in Lanká, which was over-
turned to his capital Pulatthipura.

e consort of Jagatipálo (who had been carried

Míru
Samd
Káli
Káli
Subhd
Putta
Itthág
Athik
Dhitu
Lakk
" Téj
" Nic
" Sóbh
Ydcha

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Anápetwá Paṇḍurájan wisúddhanwayasambh
Sá Máṇábharaṇaṅ Kittisirimíghábhidhánaka:
Subhaddaṅ Wírabáhussa, Sumittaṅ Jayabáhu
Addsi Máṇábharaṇo dhítaraṅ Ratnáwalín, L
Rúpawatíbhidhándya dhítuyóparatáyahi Sasi
Madhukaṇṇawa Bhímarája Balakkárassanám
Passitwána mahípálo tadá suparipítikó, tísan
Té sabbé laddhasakkárasammáná dharaṇípati
Etesaṅ rájaputtánaṅ Sundariwhaṅ kaniṭṭhika
Bhiyó Wikkamabáhussa tató Liláwatísatiṅ sa
Widhdya ewaṅ sajané janindó nissísató bh

Iti sujanappasáda saṅwégatthdya katé Mahdu

action; with the power of comm
all other monarchs: he will be dest
Lanká, which will be over-run by
canopy; and blessed will he be with
The rája refused to bestow his
reigning king of Chóla, who earnest
royal family of Pándu, which was al
younger sister, princess Mittá. Sh
mégho, and Siriwallabhó. The rul
Wírabáhu, and Sumittá to Jayabáhu
Lókanáthá on Kitsirimégho. Of h
named Rúpáwati, as well as the prin
At that period there were three r
who had come over from Síhapura,
and Balakkaro. The ruler of the la
impressed with them, conferred on t
three persons, in the full enjoyme
confidence of the monarch, resided v
the purity of his house, he bestowed
sister of these princes; and devoted
also gave unto (his son) Wikkamab
able) provision.
Thus this monarch, endowed in th
blessed with a benevolent dispositi
nections, regulated his government c

The fifty ninth chapter in the Ma
'composed equally for the delight an

* The grandd

awań anujań rájinin tassa Mittawhayamáddsi so.
ń, Siriwallabhandmancha janési tanayó tayó.
ıno mahatáparihárina, páddsi dharnipati.
ókandthawhayań Kittisirimeghassaddsi só.
·iwallabhassádá Sugalawhań kumárikań.
ıaké mahésíbandhawé rájaputté, Sihapurágaté,
ıpádási pachchékań wuttiń só anurúpakań.
ń árádhayanta satatań niwassińsu yathá ruchiń.
ń addá Wikkamabáhussa nijawańsaṭṭhitatthikó,
habhógéna pádási taddá bandhu hitérato.
ógasamappitó só, dayáparóṇáti janánamattha samácharentté pathánurúpań,

ıańsé "Saṅgahakaraṇó" náma Ekúnasaṭṭhitimó parichchhédo.

ıanding the respect of men, and of *controling*
:ined also to sway the regal power, by reducing
' foreign enemies, under the dominion of one
ı all prosperity."
daughter, who was the pride of his race, on the
ly sued for her; and sending for a prince of the
ready connected with his own, married him to his
e gave birth to three sons, Mánábarano, Kitsiri-
ler also wedded, in great pomp, Subhaddá to
ı. He bestowed *Ratnáwali* on Mánábharano, and
ıis remaining daughters, he bestowed the one
ıcess Sugalá,* on Siriwallabho.
oyal princes, the relations of queen Tilókasundarí,
whose names were Madhukannawo, Bhímarája,
ınd having received them, and become favorably
hem severally stations worthy of them. All these
nt of royal favor, and entirely possessed of the
vhere they pleased. Bent on the preservation of
on (his son) Wikkamabáhu Sundiri the younger
to the interests of his house, he subsequently
áhu the amiable princess Líláwati, with a (suit-

ıe utmost perfection with all regal prosperity, and
on, seeking the advancement of his own con-
ın principles conducive to their aggrandizement.

háwanso, entitled, "the patronage (of relations,")
l affliction of righteous men.

aughter is here called a daughter.

A synopsis of the Roman characters used to represent the Singhalese-Páli letters, in this publication; taken almost exclusively from the scheme recently published in Bengal.

As the Páli Alphabet is nearly identical with the Déwanágari, it cannot be necessary to define the sounds of the letters composing it.

Vowels.

අ a, ආ á; ඉ i, ඊ í; උ u, ඌ ú; එ é, ඔ ó.

Consonants.

Gutturals	ක k,	ඛ kh;	ග g,	ඝ gh;	ඞ *ṅ*
Palatines	ච ch,	ඡ chh;	ජ j,	ඣ jh;	ඤ *ñ*
Linguals	ට *ṭ*,	ඨ *ṭ*h;	ඩ *ḍ*,	ඪ *ḍ*h;	ණ *ṇ*
Dentals	ත t,	ථ th;	ද d,	ධ dh;	න n
Labials	ප p,	ඵ ph;	බ b,	භ bh;	ම m
	ය y,	ර r,	ල l,	ව w,	
	ස s,	හ h,	ළ *ḷ*,	ං ń (ang).	

There is but one *s* in Páli. The two *l*s have nearly the same sound; and the letter ව partakes more of the sound of *w* then *v*.

The Mahawanso.

Namó Tassa, Bhagavató, Araható, Sammá, Sambuddhassa!

Namassitwána Sambuddhań, susuddhań, suddhawańsajań; MAHAWANSAN *pawakkhámi, nánunánádhikárikań.*
Póráṇéhi katópésó, atiwitthárító kwachi, atíwakwachi sańkhittó, anéka punaruttakó;
Wajjitań téhi dóséhi, sukhaggahaṇadháraṇań, pasádasańwéga-karań, sutitócha upágatań,
Pasádajanaké ṭháné, tathá sańwégakárakè, janayantań pasá-dancha, sańwégancha, sunátha tań.
Dípańkarańhi sambuddhań passitwá nó Jinó purá, lókan dukkhá pamóchétuń, bódháya panidhiń aká.
Tató tanchéwa sambuddhań Kondaṇṇam, Mangalammuniń, Sumanań, Réwatambuddhań, Sóbhitancha mahámuniń,
Anómadassińsambuddham, Paduman, Náradań jinań, Padu-muttarasambuddhań, Sumédancha tathágatań,
Sujátam-Piyadassincha, Attahadassincha náyakań, Ḍhamma-dassincha, Siddhatthań, Tissań, Phussajinan tathá,

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CHAP. I.

ADORATION to him, who is the deified, the sanctified, the omniscient, supreme BUDDHO!

Having bowed down to the supreme BUDDHO, immaculate in purity, illustrious in descent; without suppression or exaggeration, I celebrate the MAHAWANSO.

That which was composed by the ancient (historians) is in some respects too concise, in others, too diffuse, abounding also in the defects of tautology. Attend ye to this (Mahawanso) which, avoiding these imperfections, addresses itself to the hearer (in a strain) readily comprehended, easily remembered, and inspiring sentiments both of pleasure and of pain; giving rise to either pleasing or painful emotion, according as each incident may be agreeable or afflicting.

Our vanquisher (of the five deadly sins) having, in a former existence, seen the supreme Buddho DIPANKARO, formed the resolution to attain buddhohood; in order that he might redeem the world from the miseries (of sin.)

Subsequently, as in the case of that supreme Buddho, so unto KONDANNO, the sage MANGOLO, SUMANO, the Buddho REVATO, and the eminent sage SOBHITO, the supreme Buddho ANOMADASSI, PADUMO, NARADO the vanquisher, the supreme Buddho PADUMUTTARO, and SUMEDO the deity of felicitous mission, SUJATO and PIADASSI, the supreme ATTHADASSI, DHAM-

Wipassiń Sikhisambuddhań, sambuddhań Wessabhúwibhuń,
Kakusandhancha sambuddhań, Konágamanamewacha,
Kassapań sugatanchémé sambuddhé chatuwisati, árádhetwá Maháwíró, téhi bódháya wyákató.
Púretwá páramí sabbá, patwá sambódhimuttamań, uttamó Gotamo Buddho *satté dukkhá pamóchayé.*
Magadhésu Uruwéláyań bódhimúlé, Mahámuni, wisákhapunnamáyan, só pattó sambódhimuttamań.
Sattá háni tahin satta, só wimuttisukhań parań windantam madhurattancha dassayantó, wasí wasí.
Tató Báránasiń gantwá, dhammachakkappawattayí ; tatha wassań wasantówa, satthin arahatań aká.
Te, dhamman désanattháya, wissajjetwána bhikkhawó, winetwácha tató tińsa saháyé Bhaddawaggiyé.
Sahassa Jatilé Náthó winétuń Kassapádiké, hémanté Uruweláyań wasité paripáchayań.
Uruwélakassapassa mahdyanné upatthité, tassattano nágamané ichchhácháráń wijániya,
Uttarakurutó bhikkhań dharitwárimaddanó, Anótattadahé bhutwá, sáyanhasamayé, sayań,
Bódhitó nawamé másé, phussapunnamiyań, Jinó, Lańkádípań wisódhetuń, Lańkádípamupágamí.

Madassi, Siddhattho, Tisso, and, in like manner, the vanquisher Phusso, Wipassi, the supreme Buddho Sikhi, the supreme Buddho Wessabhuwibhu, the supreme Buddho Kakusandho, in like manner Konagamo, and Kassapo of felicitous advent ; unto all these twenty four supreme Buddhos likewise (in their respective existences), the indefatigable struggler having vouchsafed to supplicate, by them also his admission into buddhohood was foretold.

The supreme Gotamo Buddho (thus in due order) fulfilled all the probationary courses, and attained the supreme omniscient buddhohood ; that he might redeem mankind from the miseries (of sin.)

At the foot of the bo-tree, at Uruwelaya, in the kingdom of Magadha, on the day of the full moon of the month of wisakho, this great divine sage achieved the supreme all-perfect buddhohood. This (divine) sojourner, displaying the supreme beatitude derived by the final emancipation (from human afflictions) tarried in that neighbourhood for seven times seven days.

Proceeding from thence to Baranessi, he proclaimed the sovereign supremacy of his faith ; and while yet sojourning there during the "wasso" he procured for sixty (converts) the sanctification of "arahat." Dispersing abroad these disciples for the purpose of promulgating his doctrines ; and, thereafter, having himself converted thirty (princes) of the inseparably-allied tribe of Bhadda ; the saviour, with the view to converting Kassapo and his thousand Jatilians, took up his abode at Uruwelaya, during the "hemanto," devoting himself to their instruction. When the period had arrived for celebrating a religious festival (in honor) of the said Kassapo of Uruwelaya, perceiving that his absence from it was wished for, the vanquisher, victorious over death, taking with him his repast from Uttarakuru, and having partaken thereof at the lake of Anotattho (before mid-day) on that very afternoon, being the ninth month of his buddhohood, at the full moon of the constellation pusso, unattended, visited Lanka, for the purpose of sanctifying Lanka.

Sásanujjótanan ṭhanań Lańká natá Jinénahi, yakkhapunnáya Lańkáya, yakkhá tibbásiyáticha ;
Nátówa Lankámajjhamhi gangátírè manóramè, tiyójanáyatè rammè, ékayójana witthatè,
Mahánágawanuyánè, yakkhasangámabhúmiyá, Lańkádípaṭṭhayakkhánań, maháyakkhasamágamó,
Upágató tań Sugató maháyakkhasamágamań, samágamassa majjhamhi, tattha, tèsań sirópari ;
Mahiyanganaṭhúpassa ṭhánèwe, hásayań ṭithó, wuṭṭhiwátandhakárádi tèsań sańwèjanań aká.
Te bhayaṭṭhá bhayań áyáchuń abhayań Jinań ; Jinó abhayadó áha, yakkhè tèti bhayadditè ;
"Yakkhá, bhayań wo dhukkhancha harissámi, idań, ahań; tumhe nisajjaṭṭhánam mè samaggá dètha nó idha."
Ahu te, Sugatań yakkhá "dèma, márisa, te imań sabbèpi sakalań dípań ; dèhi nó abhayań tuwań."
Bhayań, sítań, tamań tèsan hantwá ; tań dinnabhúmiyań, chammakhandań attharitwá, tathásinó Jinó tató.
Chammakhandań pasárèsi ádittan tań samantató; ghammábhibhútá tè bhítá ṭhitá antè samantató.
Giridípań,tató Náthó rammań tèsań idháneyi, tèsú tatthá pavitthèsú, yatháṭṭhánè ṭhapèsicha.
Náthó tań sańkhipí chammań; tadá dèwá samágamuń. Tasmiń samágamè tèsań Satthá dhammmadèsayi.

It was known (by inspiration) by the vanquisher, that in Lanka filled by yakkhos, and thus the settlement of the yakkhos—in the said Lanka would (nevertheless) be the place where his religion would be glorified. In like manner knowing that in the centre of Lanka, on the delightful bank of a river, on a spot three yojanos in length, and one in breadth, in the agreeable Mahanaga garden, in the assembling place of the yakkhos, there was a great assembly of the principal yakkhos in Lanka—the deity of happy advent, approaching that great congregation of yakkhos,—there, in the midst of the assembly, immediately over their heads, hovering in the air over the very site of the (future) Mahiyangana dagoba, struck terror into them, by rains, tempests, and darkness. The yakkhos overwhelmed with awe supplicated of the vanquisher to be released from their terror. To the terrified yakkhos the consoling vanquisher thus replied: " I will release ye yakkhos from this your terror and affliction: give ye unto me, here, by unanimous consent, a place for me to alight on." All these yakkhos replied to the deity of happy advent, " Lord, we confer on thee the whole of Lanka, grant thou comfort (in our affliction) to us." The vanquisher, thereupon, dispelling their terror and cold shivering, and spreading his carpet of skin on the spot bestowed on him, he there seated himself. He then caused the aforesaid carpet, refulgent with a fringe of flames, to extend itself on all sides :—they, scorched by the flames (receding) stood around on the shores (of the island) terrified.

The saviour then caused the delightful isle of Giri to approach for them. As soon as they transferred themselves thereto [to escape the conflagration] he restored it to its former position. Immediately the redeemer folded up his carpet, and the devos assembled. In that congregation, the divine teacher propounded his doctrines to them. Innumerable kotis of living creatures received the blessings of his doctrines :—asankhayas of them attained the salvation of that faith, and the state of piety.

Nékésań pánakóṭinań dhammábhisamayo ahú; saraṇésucha silésu ṭhitá ásuń asańkhiyá.
Sótápattiphalań patwá Sélésumanakúṭaké Mahásumanadéwindó pújiyáń yáchi pújiyań.
Sirań parámasitwána nílámalasiróruhé pánimatté adá késé tassa pánihitó Jinó.
Só tań suwannachańgóṭawarénádáya, Satthunó nisinnaṭṭhánaraechité nánáratanasanchayé,
Sabbató satta ratané ṭhapetwána, siróruhé, só indanílathúpéna pidahési, namassicha.
Parinibbutamhi Sambuddhé chitakátócha, iddhiyá, ádáya jinagíwaṭṭhiń, théro Sarabhú námakó,
Thérassa Sáriputtassa sissó, ániya, chétiyé tasmińyéwa ṭhapetwána, bhikkhúhi pariwáritó,
Chhádápetwá médawannapásánéhi mahiddhikó, thúpań dwádasahatthuchań kárápetwána, upakkami.
Dewánańpiyatissassa raṇṇó bhátukumárakó Uddhańchúlábhayonáma, diswá chétiyamabbhutań,
Tań chhádayitwá kárési tińsahatthuchachétiyań. Maddantó Damilé rájá tattraṭṭhó Duṭṭhagámaní,
Asítihatthań kárési tassa kanchukachétiyań. Mahiyangana thúpóyamésó ewampatiṭṭhitó
Ewań dípamimań katwá manussárahamissaró, Uruwélamagamá dhiro uruwíraparakkamóti

Mahiyangana gamanań niṭṭhitań.

The chief of the devos, Sumano of the Selesumano mountain, having acquired the sanctification of "sotapatti" supplicated of the deity worthy of offerings, for an offering. The vanquisher, out of compassion to living beings, passing his hand over his head, bestowed on him a handful of his pure blue locks, from the growing hair of his head. Receiving and depositing it in a superb golden casket, on the spot where the divine teacher had stood, adorned [as if] with the splendor of innumerable gems, comprehending [all] the seven treasures, he enshrined the lock in an emerald dagoba, and bowed down in worship.

The thero Sarabhu, the disciple of the thero Sariputto, at the demise of the supreme Buddho, receiving at his funeral pile the "giwatthin" [thorax bone relic] of the vanquisher, attended by his retinue of priests, by his miraculous powers, brought and deposited it in that identical dagoba. This inspired personage, causing a dagoba to be erected of cloud colored stones, twelve cubits high, and enshrining it therein, he departed.

The prince Uddhanchulabhayo, the younger brother of king Dewananpiatisso, discovering this marvellous dagoba, constructed [another] encasing it, thirty cubits in height.

The king Dutthagamani, while residing there, during his subjugation of the malabars, constructed a dagoba encasing that one, eighty cubits in height.

This Mahiyangana dagoba was thus completed.

In this manner, the supreme ruler, indefatigable as well as invincible, having rendered this island habitable for human beings, departed for Uruwelaya.

The visit to Mahiyangana. *(concluded.)*

Mahákáruniko Satthá, sabbalókahitérató, bódhito panchamé wassé, wasaṅ Jétawané, Jinó
Mahódarassa nágássa, tathá Chúlódarassacha, mátulabhágini̤yánaṅ, manipallaṅ kahétukaṅ,
Diswá saparisajjánaṅ sangámaṅ pachchúpaṭṭhitaṅ, Sambuddhó, chittamásassa kálapakkhé upósathé,
Pátóyéwa samádáya pawaraṅ pattachíwaraṅ, anukanpáya nágánaṅ nágadipamupágamí.
Mahódarópi só nágó tadá rájá mahiddhikó, samuddé nágabhawané, dasaddha sata yójané,
Kaniṭṭhaká tassa Kannawaḍḍhamánamhi pabbaté nágarájassa dinási: tassa Chulódaró sutó.
Tassa mátumahámátá manipallaṅkamuttamaṅ datwá, kálakatá nági, mátulena tatháhisó.
Ahósi bhaginéyassa sangámó pachupaṭṭhitó: pabbatéyápi nágá té ahásuṅhi mahiddhiká.
Samiddhisumanó náma dewó jétawané ṭhitaṅ, rájáyatanamádáya attano bhawanaṅ subhaṅ,
Bhuddhánomatiyáyéwa chhattákáraṅ Jinópari dhárayantó upáganchhi ṭhanan taṅ pubba wuttakaṅ.
Dewóhi só Nágadípé, mannussánantaré bhawé ahósi Rájáyatanaṅ ṭhitáṭṭhané sa addasa
Pachhékabhuddhé bhunjanté diswá, chittaṅ pasídiya, pattasódhanasákháni tesaṅ pádási. Téná só,
Nibbatti tasmiṅ rukkhasmiṅ Jétúyáné manó ramé, dwárakoṭṭhakapassamhi, pachhá bahí ahosi só.

The vanquisher [of the five deadly sins] the great compassionating divine teacher, the benefactor of the whole world, the supreme Buddho, in the fifth year of his buddhohood, while residing at the garden of [the prince] Jeto, observing that on account of a disputed claim for a gem-set throne between the naga Mahodaro and a similar Chulodaro, a maternal uncle and nephew, a conflict was at hand between their respective armies—on the last day of the last quarter of the moon of the month chitta, at day light, taking with him his sacred dish and robes, out of compassion to the nagas, visited Nagadipo.

At that time, this Mahodaro, aforesaid, was a naga king in a naga kingdom, half a thousand [five hundred] yojanos in extent, bounded by the ocean; and he was gifted with supernatural powers. His younger sister [Kidabbika] had been given in marriage to a naga king of the Kannawaddhamano mountain. Chulodaro was his son. His maternal grandmother having bestowed this invaluable gem-throne on him,—that naga queen thereafter died. From that circumstance, this conflict of the nephew with the uncle was on the eve of being waged. These mountain nagas were moreover gifted with supernatural powers.

The devo Samiddhisumano, instantly, at the command of Buddho, taking up the rajayatana tree, which stood in the garden of Jeto, and which constituted his delightful residence, and holding it over the vanquisher's head, like an umbrella, accompanied him to the above named place.

This devo [in a former existence] had been born a human being in Nagadipo. On the spot where the rajayatana tree then stood, he had seen pachai buddhos taking refection. Having seen them, he had rejoiced, and presented them with leaves, to cleanse their sacred dishes with. From that

Déwátidéwó déwassa tassa wuddhimapassiya, idań thanamhi,
tatthancha tancha rukkhań idhánayi.
Sangámamajjhé ákásé nisinnó tattha Náyakó, tamań tamanudó,
tésań nágánań bhińsanań aká.
Assásentó bhayatthé té, álókań wáyidańsiya. Té diswá Sugatan
tutthá ; pádé wandinsú Satthunó.
Tésań dhammamadésési sámaggikaranań Jino. Ubhópi té pati-
tátan pallankań muninó aduń.
Satthá bhumiń gato, tattha nisíditwána ásané, téhi dibbannapa-
néhi nágarájéhi tappitó,
Té jalatthé, thalatthécha bhujangésiti kótiyó, saranésucha silésú
patitthápési náyakó.
Mahodarassa nágassa mátulo Maniakkhiko Kalyániyan rája
uddhań kátuń tahiń gató,
Bhuddhágamamhi pathamé sutwá, saddhammadésanan, thito
saranasílesu : tattha yáchi Tathágatań,
"Mahati anukampá nó katá, Nátha, tayá ayań ; tayá nágamané
sabbé mayań bhasmíbhawámahé :
"Anukampáya mayipíté wisuń hotu, mahódaya, punarágamané
néttha, wásabhumiń mamágamí."
Adhiwásayetwá Bhagawá, tunhíbháwénidhágamań, patitthápési
tatthéwa rájáyatanachétiyań.

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circumstance, he [in his present existence] was born in that tree, which stood at the gate of the delightfully agreeable garden of Jeto. Subsequently [when the jeta wihare was built] it stood without [it was not built into the terrace on which the temple was constructed.] The devo of devos [Buddho] foreseeing that this place [Nagadipo] would be of increasing advantage to this devo [Samiddhisumano] brought this tree to it.

The saviour, and dispeller of the darkness of sin, poising himself in the air, over the centre of the assembly, caused a terrifying darkness to those nagas. Attending to the prayer of the dismayed nagas, he again called forth the light of day. They, overjoyed at having seen the deity of felicitous advent, bowed down at the feet of the divine teacher. To them the vanquisher preached a sermon on reconciliation. Both parties rejoicing thereat made an offering of the gem-throne to the divine sage. The divine teacher, alighting on earth, seated himself on that throne, and was served by the naga kings with celestial food and beverage. The lord of the universe procured for eighty kotis of nagas, dwelling on land and in the waters, the salvation of the faith, and the state of piety.

The maternal uncle of Mahodaro, Maniakkhiko, the naga king of Kalyani, proceeded thither to engage in that war. Having at the first visit of Buddho heard the sermon on his doctrines preached, he had obtained the state of salvation and piety. There he thus supplicated the successor of preceding Buddhos : " Oh ! divine teacher, such an act of mercy performed unto us, is indeed great. Hadst thou not vouchsafed to come, we should all have been consumed to ashes. All compassionating deity ! let thy protecting mercy be individually extended towards myself; in thy future advent to this land, visit thou the place of my residence." The sanctified deity, having by his silence consented to grant this prayer in his future visit, on that very spot he caused the rajayatana tree to be planted. The lord of the universe bestowed the aforesaid inestimable rajayatana tree and the gem-throne on the naga kings, to be worshipped by them.

Tanchápi rájáyatanań, pallankancha mahárahań, appési nágarájúnań Lókanáthó namassituń:
"Paribhógachétiyań mayhań, nágarájá, namassatha; tań bhawissati wó, tátá, hitáyacha sukháyacha."
Ichchéwamádi, Sugató, náganań anusásanań katwá Jétawanań sabbańgató lókánukampakóti.

Nágadípagamanań.

Tató só, tatiyé wassé, nágindó Maniakkhikó upasańkamitwá Sambuddhań, sahasańghań nimantayí.
Bódhitó atthamé wassé, wasań Jétawané, Jínó, Náthó, panchahi bhikkhúnań satéhi pariwárító;
Dutiyé diwasé, bhattakálé aróchité, Jino, ramme wesákhamásamhí puņņamáyan Munissaró;
Tatthéwa, párupitwána sańghátiń, pattamádiya, agá Kalyánidésantan Maniyakkhikaniwésanań,
Kalyánichétiyatthàné katé ratanamandapé mahárahamhi pallanké sahasanghénupáwisí.
Dibbéhi khajjabhójjéhi saganó saganan Jinań nágarájá dammarájan santappési sumánasó,
Tatha dhammań désaitwá Sattha, lókánukampakó, uggannatwá Sumanékúté pádań dasséhi náyakó
Tasmiń pabbatapádamhi sahasángho yathásukhan diwáwihárań katwána; Díghawápin upágami

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"Oh! naga kings, worship this my sanctified tree, unto you, my beloved, it will be a comfort and consolation." The deity of felicitous advent, the comforter of the world, having administered, especially this, together with all other religious comforts to the nagas, departed to the garden of Jeto.

The visit to Nagadipo. *(concluded.)*

In the third year from that period, the said naga king, Maniakkhiko, repairing to the supreme Buddho, supplicated his attendance [at Kalyani] together with his disciples. In [this] eighth year of his buddhohood, the vanquisher and saviour was sojourning in the garden of Jeto with five hundred of his disciples. On the second day, being the full moon of the delightful month of wesakho, on its being announced to him that it was the hour of refection, the vanquisher, lord of munis, at that instant, adjusting his robes, and taking up his sacred dish, departed for the kingdom of Kalyani, to the residence of Maniakkhiko. On the spot where the Kalyani dagoba [was subsequently built] on a throne of inestimable value erected in a golden palace, he stationed himself, together with his attendant disciples. The overjoyed naga king and his retinue, provided the vanquisher, the doctrinal lord and his disciples, with celestial food and beverage. The comforter of the world, the divine teacher, the supreme lord, having there propounded the doctrines of his faith, rising aloft [into the air] displayed the impression of his foot on the mountain Sumanekuto [by imprinting it there.] On the side of that mountain, he with his disci-

Tattha chétiyathánamhi sasanghóhi nisídiya, samádhiń appayì Náthó thánágárawapattiyá.
Tató wutthdya thánámha, thánáthanésu kówidó, Mahámeghawanarámathánamágá mahámuni.
Mahábhódhi thitatthâné nisíditwa sasáwakê, samádhiń appayî Náthó ; mahathúpémitó tathá ;
Thúpárámamhi thúpassa thitatthâné tathéwacha ; samádhitó thawutthdya Siláchétiyathánagó
Sabhágaté déwaganê gani samanusásiya ; tató Jétawanam Bhuddhó bhuddasabbatthagó agá.
Ewań Lańkáyanáthó hitamitamatima áyatiń pekkhamánó, tasmiń kálamhí Lanká surabhujangaganádi namatthancha passan aga tikkhattumétań atiwipuladayó lókádipó sudipan ; dípó téndyamási sujana bahumato dhammadipáwa bhásiti.

Kalyánigamnań.

Sujanappasádasańwegatthdya katé mahawansé " Tathágatamhi gamanań nama," pathamó parichchhédó.

ples having enjoyed the rest of noon day, departed for Dighawapi; and on the site of the dagoba [subsequently erected] the saviour, attended by his disciples, seated himself; and for the purpose of rendering that spot celebrated, he there enjoyed the bliss of "samadhi." Rising aloft from that spot, the great divine sage, cognizant of the places [sanctified by former Buddhos] departed for the station where the Meghawana establishment was subsequently erected (at Anuradhapura.) The saviour together with his disciples, alighting on the spot where the sacred bo-tree was (subsequently) planted, enjoyed the bliss of "samadhi" meditation; thence, in like manner, on the spot where the great dagoba (was subsequently built.) In like manner, at the site of the dagoba Thuparamo, indulging in the same meditation; from thence he repaired to the site of Sila dagoba. The lord of multitudinous disciples preached to the congregated devos, and thereafter the buddho omniscient of the present, the past, and the future, departed for the garden of Jeto.

Thus the lord of Lanka, knowing by divine inspiration, the inestimable blessings vouchsafed to Lanka, and foreseeing even at that time the future prosperity of the devos, nagas, and others in Lanka, the all-bountiful luminary visited this most favoured island of the world thrice. From this circumstance, this island became venerated by righteous men. Thus it shone forth the light itself of religion.

The visit to Kalyani. *(concluded.)*

The first chapter of the Mahawanso, entitled, " the visits of the successor of former Buddhos," composed equally for the delight and affliction of righteous men.

DUTIYO PARICHCHHEDO.

Mahásammatarájassa wansajóhi Mahámuni, kappassádimhi rájási Mahásammata námakó:
Rójócha, Wararójócha, tathá, Kalyániká duwé, Upósathócha, Mandhátá, Charakópacharáduwé
Chétiyó, Muchalóchéwa, Mahámuchalanámako, Muchalindo, Ságaróchéwa, Ságaródéwanámakó,
Bharato, Bhágirasóchéwa, Ruchícha, Suruchícha, Patápócha, Mahápatápó, Panádócha, tathá duwé.
Sudassanócha Nérúcha, tathá ewań duwé, pachhimáchâti rájánó tassa puttapaputthákâ
Asankhéyáyuká, été, aṭṭhawísati bhúmipá, Kusáwatiń, Rája-gahań, Mithilańchápi áwasuń.
Tató, satancha rájánó, chhappańńása, saṭṭícha, chaturásítisahassáni, chhattinsácha; tatópará
Dwáttinsa, aṭṭháwísácha, dwáwísati; tatóparé, aṭṭhárasa, sattarasa, pancha dasa, chatuddasa,
Nawa, satta, dwádasancha, panchawísa: tatóparé, dwádasaddwa, nawápicha;
Chaturásíti sahassáni Makhadéwádikánicha; chaturásíti sahássani Kalárajanakádayó,
Solasayáwa Okkákapaputtárási: té imé, wisuń wisuń, puré, rajjań kámató anusásiyuń.

CHAP. II.

THE great divine sage, the descendant of the king MAHASAMMATO, at the commencement of this "kappo," was himself the said king named MAHASAMMATO.

Rajo, Wararajo, in like manner two Kalyanos [Kalyano and Warakalyano,] Uposatho, two Mandhatos, Charako, and Upacharako, Chetiyo, also Muchalo, Mahamuchalo, Muchalindo, also Sagaro, and Sagaradevo, Bharato, Bhagiraso, Ruchi, Suruchi, Patapo, Mahapatapo; and in like manner two Panados, Sudassano and Neru, likewise two of each name. These above-named kings were [in their several generations] his [Mahasammato's] sons and lineal descendants.

These twenty eight lords of the land, whose existence extended to an asankya of years, reigned [in the capitals] Kusawatti, Rajagaha, Mithila.

Thereafter [in different capitals reigned] one hundred, fifty six, sixty, eighty four thousand, then thirty six kings: subsequently thereto, thirty two, twenty eight, twenty two: subsequently thereto, eighteen, seventeen, fifteen, and fourteen; nine, seven, twelve, twenty five, again the same number [twenty five] two twelves, and nine. Makhadevo, the first of eighty four thousand; Kalarajanako, the first of eighty four thousand kings: and the sixteen sons and lineal descendants terminating with Okkako: these were those [princes] who separately, in distinct successions, reigned each in their respective capitals.

Okkakamukho, the eldest son of Okkako, became sovereign; Nipuro,

Okkákamukhójeṭṭhaputtó Okkákassási bhúpati; Nipuró, Chandimó, Chandamukhócha, Sirishanchhayó,
Wessantaramáharájá, Jalícha, Síhawáhanó, Síhossarócha ichché té tassa puttapaputtaká.
Dwé asítí sahassáni sahassarassa rájinó puttappaputta rájánó; Jayasénó tadantimó:
Eté Kapilawatthusmiṅ Sakyarájáti wissutá: Síhahanu mahárájá Jayasénassa atrajó.
Jayasénassa dhitácha náméndsí Yasódhará: Déwadahe, Déwadahá sakkó námási bhúpati.
Anjanóchátha, Kachchání ásuṅ tassá sutá dwé; mahésíchási Kachchání raṇṇó Síhahanussa sá,
Asi Anjanasakkassa máhési sá Yasódhará: Anjánassa duwé dhitá, Máyáchácha, Pajápati
Puttá duwé, Daṇḍapáni Suppabhuddhócha sákiyó: pancháputtá, duwé dhitá, ásun Síhahanussatu.
Suddhódanó, Dhotódanó, Sukkódanó, Mitódanó: Amitá, Pamitáchátí; ime pancha, imá duwé,
Suppabhuddhassa sakkassa mahési Amitá ahu; tassá Subhaddakachchání, Dewadattá, duwé sutá.
Máyá, Pajápatíchéwa, Suddhódanamahésiyó Suddhódanamahárañṇó puttó Máyáya NO JINO,
Mahásammatawaṅsamhi asambhinné Mahámuni, ewaṅ pawattasanjátó, sabbakhattiya muddhani.
Siddhatthassa kumárassa Bodhistattassa sá ahu máhési Bhaddakanchání; puttó tassási Ráhuló.

Chandimo, Chandamukho, Sirisanchhayo, the great king Wessantaro, Jali, Sihawahano, and Sihassaro; in like manner: these were his [Okkakamukho's] sons and lineal descendants.

There were eighty two thousand sovereigns, the sons and lineal descendants of king Sihassaro,—the last of these was Jayaseno. These were celebrated in the capital of Kapillawatthu, as Sakya kings.

The great king Sihahanu was the son of Jayaseno. The daughter of Jayaseno was named Yasodara. In the city of Dewadaho there was a Sakya ruler, named Dewadaho. Unto him two children, Anjano, then Kachchana, were born. This Kachchana became the queen of king Sihahanu.

To the Sakya Anjano the aforesaid Yasodara became queen. To Anjano, two daughters were born— Maya and Pajapati; and two sons of the Sakya race—Dandpani and Suppabuddho.

To Sehahanu five sons and two daughters were born—Suddhodano, Dhotodano, Sukkodana, [Ghattitodano] and Amitodano; Amita and Pamita;—those five, these two. To the Sakya Suppabuddho, Amita became queen. Subhaddakachchana and Dewadatta were her two offspring.

Maya and Pajapati both equally became the consorts of Suddhodano. OUR VANQUISHER was the son of the Maharaja Suddhodano and Maya. Thus the great divine sage was, in a direct line, descended from the Mahasammato race, the pinnacle of all royal dynasties. To this prince Siddhatto, a bodhisattho, the aforesaid Subhaddakachchana became queen. Rahulo was his son.

Bimbisárócha Siddhatthakumárácha saháyaká; ubhinnań pitaróchápi saháyá íwa té ahú.
Bódhisattho Bimbisárassa panchawassádhikó ahu. Ekúnatińsó wayasá bodhisattópi nikkhami.
Padahitwána chhabbassań, BODHIN patwá kamínacha; panchatinsówa wayasá Bimbisáramupágami.
Bimbisáro pannarasa wassótha pitará sayan abhisittó mahapańńó patto rajjassa tassatú.
Pattó solasamé wassé, Satthá dhámmamadésayé. Dwápańńásé wassáni rajjań karési só pana.
Rajjé samá pannarasa pubbé Jinasamágamá: sattatińsa samátassa; dharamáné Tatthágaté.
Bimbisárasutójátósattu tań gháatiyámati, rajjań dwattińsa wassáni, maháṃittaddúkárayi,
Ajásattunó wassé atthamé Muni nibbuto; pachchhá só kárayi rajjań wassáni chatuwísati
Tathágató sakalagunaggatań gató, anichchatáwasma wasó upágató; itídayó bhayajananiń anichchatań awékkhati, sabhawati, dukkapáragúti

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Sujanappasádasanwégatthása katé maháwansé "Mahásammatawansónama" dutiyo parichchhédó.

The princes Bimbisaro and Siddhatto were attached friends. The fathers of both those [princes] were also equally devoted friends. The bodhisattho was five years the senior of Bimbisaro. In the twenty ninth year of his age, the bodhisattho departed [on his divine mission.]

Having for six years gone through the probationary courses, and having in due order of succession attained BUDDHOHOOD, he repaired in the thirty fifth year of his age to Bimbisaro.

The eminently wise Bimbisaro had been installed himself in the fifteenth year of his age, by his father [Bhatiyo] in the sovereignty of his realm. In the sixteenth year of his reign, the divine teacher propounded his doctrines [to him]. He ruled the kingdom for fifty two years: fifteen years of his reign had elapsed before he united himself with the congregation of the vanquisher,—after his conversion, thirty seven years; during which period this successor of former Buddhos still lived.

The weak and perfidious son of Bimbisaro, Ajatasattu, having put him to death, reigned for thirty two years. In the eighth year of king Ajatasattu's reign, the divine sage died. Thereafter he reigned twenty four years.

The successor of former Buddhos, who had attained the perfection of every virtue, arrived at that final death (from which there is no regeneration by transmigration.) Thus, from this example, whosoever steadfastly contemplates terror-inspiring death, and leads a righteous life, he will be transported (after death) beyond the realms of transmigratory misery.

The second chapter in the Mahawanso, entitled, "the Mahasammatta genealogy," composed equally for the delight and affliction of righteous men.

TATIYO PARICHCHHEDO,

Pancha nettó, Jinó, pancha chattálisa samásamó, ṭhatwá sabbáni kichchháni, katwá lókassa sabbathá,
Kusinárdyań yamakasálanumantaré, wésákha punnamayáń, só dipó lókassa nibbutó.
Sańkyápathamatikkantá bhikkhu, tattha, samágatá, khattiyá, bráhamaṇá, wessá suddá, dewá, tathéwacha,
Satta satasahassáni tésú pámokkhabhikkhawó, théró Mahákassapócha sanghatthéro tadá ahu.
Saríras ártrikadhátu kichcháni káriya ichchhanto, só mahá théro, dhammań Satthuchiraṭṭhitiń,
Lókanáthé dasabalé sattáhaparinibbuté, dubbhásitań subhaddassa Buḍḍhassa wachanań sarań ;
Saran chíwaraddnancha samatthé ṭhapanatthatá, saddhamma ṭhapanatthdya Muniná anuggahań katań,
Kátuń saddhammasangitiń, sambuddhánumatéyati nawangasásanadharé, sabbanga, samupágaté,
Bhikkhú pancha satéyéwa Mahákhíṇásawé waré sammanni: ékénúnétu Anandatthérakáraṇá.
Puna Ananda thérópi bhikkhúhi abhiyáchito, sammanni kátuń sangítin: sá nasakkáhi, tan winá.
Sádhukílaṇasattáhań sattáhań dhatupújanań, ichchaḍḍhamásan khépetwá, sabbalokánukampaká ;

CHAP. III.

The supreme incomparable, the vanquisher of the five deadly sins, who was gifted with five means of perception, having sojourned for forty five years [as Buddho]; and fulfilled in the utmost perfection, every object of his mission to this world; in the city of Kusinara, in the sacred arbor formed by two "sal" trees, on the full moon day of the month of wesakho, this luminary of the world was extinguished. On that spot, innumerable priests, princes, brahmans, traders, and suddras, as well as devos, assembled. There were also seven hundred thousand priests, of whom the thero Mahakassapo was, at that time, the chief.

This high priest having performed the funeral obsequies over the body and sacred relics of the divine teacher; and being desirous of perpetuating his doctrines for ever; on the seventh day after the lord of the universe, gifted with the ten powers, had demised; recollecting the silly declaration of the priest Subaddo, who had been ordained in his dotage; and moreover recollecting the footing of equality on which he had been placed by the divine sage, by conferring on him his own sacred robes, as well as the injunctions given by him for the propagation of his doctrines; this all-accomplished disciple of Buddho, for the purpose of holding a convocation on religion, convened five hundred priests, who had overcome the dominion of the passions, of great celebrity, versed in the nine departments of doctrinal knowledge, and perfect in every religious attribute. On account of a disqualification [however] attending the thero Anando, there was one deficient of that number. Subsequently the thero Anando also having been entreated by the other priests to take part in the convocation, was likewise included. That convocation could not have taken place without him.

These universe-compassionating [disciples] having passed half a month, —in celebrating the funeral obsequies seven days, and in the festival of

"*Wassań wasantá Rájagahé, karissáma dhammasańgahań; náññéhi tatha watthabbamiti, ñatwána nichchhayań.*
Sókáturań, tatha, tatha, assásentó mahájanań Jambudípamhí, té therá wicharitwána chárikań:
Asálhi sukkapakkhamhi, sukkapakkhamhi, tatthiká upágamuń Rájagahań sampannachatupáchchhayań,
Tatthéwa wassúpagatá, te Mahákassapádayó thérá, thiraguna-pétá, sambuddhamatakówidá,
Wassánań pathamań másań sabbasénásanésupi karésuń. pati-sańkharanań; watwánájátasattunó,
Wihárapatisankharé nitthité áhu bhúpatin; "Idáni dhamma-sangítiń karisáma mayań iti"
"*Kattabbań kinti putthassa; "nisajjatthánam" áhu te "Rájá katthátí:" puchchhitwa; wuttathánamhi tehi, só*
Sighań, Webhára sélassa passé, kárési mandapań Sattapanni-guhádwáré, rammań, déwasabhópamań,
Sabbathá mandaitwá, tań attharápési tatha, só, bhikkhúnań gana-náyewa anagghattharanánicha.
Nissáya dakkhinań bhágań uttarámukhamuttamań, thérásanań supaññattań ási tattha maháraháń,
Tasmiń mandapamajjhasmiń, purathá mukhamuttamań, dhammá-sanań supaññattań ahósi, Sugatáraháń.
Rájá róchayi theránań "kammań nó nitthitań" iti, thérá thé ramánanda mánandakaramabruwuń.

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relics seven days; and knowing what was proper to be done, thus resolved: "Keeping 'wasso' in the city of Rajagaha, let us there hold the convocation on religion: it cannot be permitted to other [priests] to be present."

These disciples making their pilgrimage over Jambudipo as mendicants, administering consolation in their affliction [at the demise of Buddho] to the vast population spread over the various portions thereof; in the month of "asala," during the increase of the moon, being the appropriate bright season, these supports of the people in their faith, reached Rajagaha, a city perfect in every sacerdotal requisite.

These theros, with Kassapo for their chief, steadfast in their design, and perfect masters of the doctrines of the supreme Buddho, having arrived at the place aforesaid, to hold their "wasso," caused, by an application to king Ajasattu, repairs to be made to all the sacred buildings, during the first month of "wasso." On the completion of the repairs of the sacred edifices, they thus addressed the monarch: "Now we will hold the convocation on religion." To him (the king) who inquired "What is requisite?" they replied, "A session hall." The monarch inquiring "Where?" in the place named by them, by the side of the Webhara mountain, at the entrance of the Sattapani cave, he speedily caused to be built a splendid hall, like unto that of the devos.

Having in all respects perfected this hall, he had invaluable carpets spread there, corresponding with the number of the priests. In order that being seated on the north side, the south might be faced, the inestimable, pre-eminent throne of the high priest was placed there. In the centre of that hall facing the east, the exalted preaching pulpit, fit for the deity himself of felicitous advent, was erected.

"*Swé, sannipdtó, Ananda; sékhéna gamanań tahiń nayuttanté, sudatthé, twań, appamatto, tató bhawa.*"
Ichchéwań chóditó théró, katwána wiriyań samań, iriydpatható muttań arahattamapápuni,
Wassánań dutiyé mási, dutiyé diwasé pana, ruchiré mandapé tasmiń thérá sannipátińsu té.
Thapetwánandathérassa anuchchhawikamásanań, ásanésu nisídińsu arahanto, yathá rahań.
Thérá rahattapattiń só ńápétuń, téhi mágamá "kuhiń Ananda théróti?" wuchchamánésu kéhichi,
Nimmujjitwá pathawiyá, gantwá jótipathénawá, nisídi théró Anandó attanó thapitásané.
Upálithérań winayé, sésadhammé asésaké Anandattheramakaruń sabbé thérá dhurandhará.
Maháthéró sakattánań winayań puchchhituń sayań, sammannúpáli thérócha wisajjétuń naméwatu.
Thérásané nisíditwá winayań tamapuchchhi só; dhammásané nisíditwá wissajjési taméwa só.
Winayańńúnamaggéna wissajjitakaména, té sabbé sajjháyamakaruń winayań náyakówidá.
Aggań, bahússutádínań, kósárakkhan mahésinó, sammannitwána attánań théró dhammamapuchchhi só.

The king thus reported to the theros: "Our task is performed." Those theros then addressed Anando, the delight (of an audience); "Anando, to-morrow is the convocation; on account of thy being still under the dominion of human passions, thy presence there is inadmissible: exert thyself without intermission, and attain the requisite qualification." The thero, who had been thus enjoined, having exerted a supernatural effort, and extricated himself from the dominion of human passions, attained the sanctification of "arahat."

On the second day of the second month of "wasso," these disciples assembled in this splendid hall.

Reserving for the thero Anando the seat appropriate to him alone, the (other) sanctified priests took their places, according to their seniority. While some among them were in the act of inquiring, "Where is the thero Anando?"—in order that he might manifest to the (assembled) disciples that he had attained the sanctification of "arahat"—(at that instant) the said thero made his appearance, emerging from the earth, and passing through the air [without touching the floor]; and took his seat in the pulpit specially reserved for him.

All these theros, accomplished supporters of the faith, allotted to the thero Upali [the elucidation of the] "winaya;" and to the thero Anando, the whole of the other branches of "dhamma." The high priest (Mahakassapo) reserved to himself (the part) of interrogating on "winaya;" and the ascetic thero Upali that of discoursing thereon. The one seated in the high priest's pulpit interrogated him on "winaya;" the other seated in the preaching pulpit expatiated thereon. From the manner in which the "winaya" was propounded by this master of that branch of religion, all these theros, by repeating (the discourse) in chants, became perfect masters in the knowledge of "winaya."

The said high priest (Mahakassapo) imposing on himself (that task), interrogated on "dhamma" him (Anando) who, from among those who

Tathá sammanni attánań dhammásanagató sayań, wissajjési tamánandathéró dhammamasésató.
Wédéhamuniná téna wissajjitakanéna, té sabbé sajjháyamakaruń dhammań dhammatthakówidá.
Ewan sattahi máséhi dhamma sangíti niṭṭhitá, sabbalókahitatthàya sabbalókahitéhi sá ;
Mahákassapathéréna idań Sugatasásanań, panchawassa sahassáni samatthań wattènékatáń.
Atíwajátapamojjá, sandhárakajalantiká, sangíti pariyósáné, chhaddá kampi mahámahí.
Achchhariyánichàhésuń lóké nékáni nékadhá, théréhéwa katattácha, "thériyá" ayam paramparà.
Paṭhamań saṇgahańkatwá, katwá lókahitań bahuń, té yáwatáyuká ṭhatwá, thérá sabbépi nibbutá.
Thérápi té mati. padípahatandhakárá, lókandhakárahananamhi mahápadípá nibbápitá, maraṇá ghóramahánilèna ; ténápi jíwitamidań, matimá, jahéyuti.

Sujanappasádasańwégatthàya katé mahàwansé "paṭhamadhammasańgitinàma," tatiyo parichchhédo.

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had been his auditors, was the selected guardian of the doctrines of the supreme ruler. In the same manner the thero Anando, allotting to himself that (task), exalted in the preaching pulpit, expatiated without the slightest omission on "dhamma." From the manner in which that sage [Anando], accomplished in the "wedeho," propounded the "dhamma," all these priests, repeating his discourse in chants, became perfect in "dhamma."

Thus this convocation, held by these benefactors of mankind for the benefit of the whole world, was brought to a close in seven months; and the religion of the deity of felicitous advent was rendered effective for enduring five thousand years, by the high priest Mahakassapo.

At the close of this convocation, in the excess of its exultation, the self-balanced great earth quaked six times from the lowest abyss of the ocean.

By various means, in this world, various miracles have been performed. Because this convocation was held exclusively by the theros, [it is called] from generation to generation the "theriya convocation."

Having held this first convocation, and having conferred many benefits on the world, and lived the full measure of human existence [of that period], all these disciples [in due course of nature] died.

In dispelling the darkness of this world, these disciples became, by their supernatural gifts, the luminaries who overcame that darkness. By [the ravages of] death, like unto the desolation of a tempest, these great luminaries were extinguished. From this example, therefore, by a piously wise man [the desire for] this life should be overcome.

The third chapter in the Mahawanso, entitled, "the first convocation on religion," composed equally to delight and afflict righteous men.

CHATUTTHO PARICHCHHEDO.

Ajátasattuputtó tań ghátetwáddáyibhaddakó, rajjań sólasa wassáni kárési, mittadúbhikó.

Uddyibhaddaputtó tań ghátetwá Anuruddhakó, Anuruddhakassa puttó tań ghátetwá Mundandmakó.

Mittaddunó, dummatinó, tépi rajjamakárayun: tésań ubhinnań rajjésu atthawassáni tikkamuń.

Mundassa puttópi tarań ghátetwá Nágaddsakó chatúwísati wassáni rajjań kárési pápakó.

"Pitu ghátakawańsóyam" iti kuddhátha nágará, Nágaddsakarájánań apanetwá, samágatá;

Susunágóti paññattań amachań sádusammatań rajjé samabhisinchinsu, sabbésań hitamánasá.

Só atthárasa wassáni rájá rajjamakárayi. Káldsókó tassaputto atthawísati kárayi.

Atíté dasamé wassé Káldsókassa rájinó, Sambuddhaparinibbáná ewań wassa satań ahu.

Tadá, Wésáliyá, bhikkhú anéká Wajjiputtaka, "singilónancha" "dwangulancha" tathá "gámantarampicha" "áwásánumatá" "chinnań" "amathitań" jalóhicha" "nisídanań" "adasakań" játarúpádikań" iti.

Dasawatthúni dípésuń kappantíti alajjinó. Tań sutwána Yasatthéro charań Wajjisu chárikań

Chhalabhiññó, balappattó, Yasó, Kákandakattrajó; tań samítuń saussáhó tatthágami Maháwanań.

CHAP. IV.

Udayibhaddako, the perfidiously impious son of Ajasattu, having put [his parent] to death, reigned sixteen years.

Anuruddhako, the son of Udayibhaddako, having put him to death; and the son of Anuruddhako, named Mundo, having put him to death; these perfidious, unwise [princes, in succession] ruled. In the reigns of these two [monarchs] eight years elapsed.

The impious Nagadasako, son of Mundo, having put his father to death, reigned twenty four years.

The populace of the capital infuriated [at such conduct], designating this "a parricidical race," assembled, and formally deposed Nagadasako; and desirous of gratifying the whole nation, they unanimously installed in the sovereignty, the eminently wise minister bearing the [historically] distinguished appellation of Susunago. He reigned eighteen years. His son Kalasoko reigned twenty years. Thus in the tenth year of the reign of king Kalasoko, a century had elapsed from the death of Buddho.

At that time, a numerous community of priests, resident in the city of Wisali, natives of Wajji—shameless ministers of religion—pronounced the [following] ten indulgences to be allowable [to the priesthood]: viz,* "salt meats," "two inches," "also in villages," "fraternity," "proxy," "example," "milk whey," "beverage," "covers of seats," "gold,"

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* *These are the opening words of the sentences descriptive of the ten new iudulgences attempted to be introduced into the discipline of the Buddhistical priesthood; an explanation of which, would lead to details inconvenient in this place.*

"Thapetwápósathaggé té, kańsapátiń sahódakań, kaháрandádi sanghassa, déthétáhu upásaké."

"Nakappantań mádétha" iti théró sawárayi. Paṭisáraṇiyań kammań Yasathérassa tíkaruń.

Yáchitwá anudútań, só sahaténa purańgato; attanó dhammawadittań saṇṇápetwána nágaré.

Anudútawachó sutwá, tam ukkhipitumágatá, parikkhipiya aṭṭhańsu gharań thérassa, bhikkhawó.

Théró uggamma nabhasá, ganatwa Kósambiyań; tató Páṭheyakáwantikánań bhikkhúnań santikań lahuń

Pésési dútétu: sayań gantwáhóga ṇgapabbatań; áha Sambhútathérassa nań sabbań Sánawásino.

Páṭhéyuká saṭṭi thérá, asitáwantikápicha, mahakhíṇásawá sabbé Áhógaṇgamhi ótaruń.

Bhikkhawó sańnipatitá sabbé tattha, tató tató, ásuń nawuti sahássáni, mantetwá, akhilápi té.

Sóréyyaréwatathérań bahussatamanásawań, tań kálapamukhań ṇatwá, passituń nikkhaminsu tań.

Thérá tań mantanań sutwá, Wesáliń gantuméwa só, ichchhanto phásugamanań, tato nikkhami tań khanań.

Pátó pátówa nikkhantá, ṭhánań téna mahattaná, sáyań sáyań múpentánań sahajátiyamaddasuń.

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and other coined metals." The thero Yaso having heard of this heresy, proceeded on a pilgrimage over the Wajji country. This Yaso, son of Kakandako, the brahman, versed in the six branches of doctrinal knowledge, and powerful in his calling, repaired to that place [Wisali] devoting himself at the Mahawana wihare to the suppression of this heresy.

They [the schismatic priests] having placed a golden dish filled with water in the apartment in which the "uposatha" ceremony was performed, said [to the attendant congregation of laymen], "Devotees, bestow on the priesthood at least a "kahapanan." The thero forbade [the proceeding] exclaiming, "Bestow it not; it is not allowable." They awarded to the thero Yaso [for this interference] the sentence of "patisaraniyan." Having by entreaty procured [from them] a messenger, he proceeded with him to the capital, and, propounded to the inhabitants of the city, the tenets of his own faith.

The [schismatic] priests having learned these circumstances from the messenger, proceeded thither, to award to the thero the penalty of "ukkhipetan," and took up their station surrounding his dwelling. The thero [however] raising himself aloft, proceeded through the air to the city of Kosambiya: from thence speedily dispatching messengers to the priests resident in Patheya and Awanti, and himself repairing to the Ahoganga mountain [mountain beyond the Ganges], reported all these particulars to the thero Sambuto of Sana.

Sixty priests of Patheya and eighty of Awanti, all sanctified characters who had overcome the dominion of sin, descended at Ahoganga. The whole number of priests who had assembled there, from various quarters, amounted to ninety thousand. These sanctified personages having delibe-

Tattha Sambhútathérena Yasathéró niyójitó, saddhammasawanań nétań Réwatattheramuttamań.
Upéchcha, dasawatthúni puchchhi: théró "patikkhipi" sutwádhikaranań "tancha nisédhemáti" abruwi.
Pápápi pakkhapekkhantá Réwatattheramuttamań, sámanakaparikkhárań patiyádiya té bahuń
Sigań náwáya gantwána, sahajáti samipagá; karontá bhatta wissaggań, bhattakálé upatthité.
Saha átiń áwasanto Sálhathéró wichintiya Páthéyyaká dhammawádi; iti passi anásawó.
Upéchcha tań Mahábrahmá "dhammé titthάti" abruwi: nichchań dhammé thitattań só attanó tassa abruwi.
Té parikkháramádáya Réwatattheramaddasuń. Théró nagań, hitań, pakkhań pάhisissań panámayi.
Wésáliń té tató gantwá, tató Pupphapurań gatá, wadinsu Kálásókassa narindassa alajjinó:
"Satthussa nó gandhakútiń, gópayantá mayań tahiń Maháwanawiharasmiń wasáma Wajjabhúmiyań."
"Gańhissáma wiháranti gámawásika bhikkhunó, ágachchhanti, Mahárája, patisédhaya té iti."
Rájá tań duggahitanté katwá, Wésálimágamuń, Réwatattheramulamhi sahajátiyametthatuń.

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rated together, and acknowledged that the thero Rewato of Soreya, in profundity of knowledge and sanctity of character, was at that period the most illustrious, they departed thither, for the purpose of appearing before him.

The said thero having attended to their statement, and being desirous [on account of his great age] of performing the journey by easy stages, departed at that instant from thence, for the purpose of repairing to Wisali. On account of the importance of that mission, departing each morning at dawn, on reaching the places adapted for their accommodation, they met together again [for consultation] in the evenings.

At a place [where they had so assembled], the thero Yaso, under the directions of the chief priest Sambhuto, at the close of a sermon, addressing himself to the celebrated thero Rewato, inquired what the ten [unorthodox] indulgences were. Having examined those rules, the thero pronounced them "inadmissible;" and said, "Let us suppress this [schism.]

These sinners with the view to seducing the renowned thero Rewato to their party, collecting a vast quantity of priestly offerings, and quickly embarking in a vessel arrived at the place where the principal priests were assembled; and at the hour of refection, set forth the chant of refection. The thero Salho, who was resident at that selected place, and had overcome the dominion of sin, reflecting whether the doctrine of the Patheya priests was orthodox, it appeared to him to be so. The Maha-Brahma [of the world Sudhawasa] descending unto him [Salho] addressed him thus: "Adhere to that doctrine." He replied,—that his adherence to that faith would be steadfast.

Those who had brought the priestly offerings presented themselves to the eminent thero Rewato. The thero declined accepting the offerings, and dismissed the pupil of the sinful fraternity [who presented them].

Bhikkhú sata sahassáni ékádassa mágatá nawutiñcha sahassáni áhu tań watthusańtiyá.
Mulatthéhi winá watthú samanańnéwa róchayi thérá sabbépi bhikkhú té Wisálimagamu tató.
Duggahitócha só rájá tatthá machché apésayi: mulhádewánubháwéna annattha agamińsu té.
Pésetwá té mahípáló; rattiń tań supinéna só apassi sakamań tánań pakkhittań Lóhakumbhiyá.
Atibhíto áhu rájá: tamassásétumágamá bhaginínandathéritu ákáséna anásawá:
"Bhárikanté katań kammań: dhammikayyé khamápaya: pakkhé tésań bhawitwá, twań kuru sásanapaggahań."
"Ewań katé sotthituyhań hessatíti" apakkami. Pabhátéyéwa Wisáliń gańtuń nikkhami bhúpati.
Gańtwá Mahávanań bhikkhusańgań só sańnipátiya; sutwá ubhinnań wádańcha, dhammapakkhancha róchiya.
Khamápetwá dhammiké té bhikkhú sabbé mahípati, attanó dhammapakkhattań watwá; "tumhé yathá ruchiń."
"Sampaggahań sásanassa karóthátícha" bhásiya; datwácha tésań árakkhań ágamási sakań purań.
Nichchhituń táni watthúni sańghó sańnipatí tadá: anaggáni tattha bhassáni sańgamajjhé ajáyisuń.

These shameless characters departing thence for Wisali, and from thence repairing to the capital Pupphapura, thus addressed their sovereign Kalasoko: "We, the guardians of the dwelling of our divine instructor, reside there, in the land of Wajji, in the Mahawana wihare. The priests resident in the provincial villages are hastening hither, saying, 'Let us take possession of the wihare.' Oh, Maha-raja, prevent them." They having (thus) deceived the king, returned to Wisali.

In the (aforesaid) selected place where the (orthodox) priests had halted, unto the thero Rewato, for the purpose of suppressing the schismatic indulgences, eleven hundred and ninety thousand priests congregated. He had decided (however) not to suppress the heresy at any place but that at which it had originated. Consequently the theros, and all these priests repaired to Wisali. The deluded monarch dispatched his ministers thither. Misguided, however, by the interposition of the gods, they proceeded in a different direction.

The sovereign having (thus) deputed these ministers (to the priesthood), in the night, by a dream, he saw that his soul was cast into the Lohokumbiya hell. The king was in the greatest consternation. To allay that (terror) his younger sister, the priestess Anandi, a sanctified character, who had overcome the dominion of sin, arrived, travelling through the air: "The act thou hast committed is of the most weighty import; make atonement to the orthodox ministers of the faith: uniting thyself with their cause, uphold true religion. By adopting this course, peace of mind will be restored unto thee." Having thus addressed him, she departed.

At the very dawn of day, the monarch departed to proceed to Wisali. Having reached the Mahawana wihare, he assembled the priesthood; and

Tató só Réwatatthéró sãwetwã, sangamajjhagó, ubbáhikáya, tan wátthun saméturn nichchhayan aká.
Páchinakécha chaturó, chaturo Páṭhéyyaképicha, ubbáhikáya sammanti bhikkhúnan watthú santiyá.
Sabbakámicha, Sálhócha, Khujjasóbhitanámako, Wásabhágámikócháti, thérá Páchinaká imé.
Réwato, Sánasambhútó, Yasó Kákandakattrajó, Sumanócháti, chattáro thérá, Páṭhéyyaká imé.
Saméturn táni watthúni appasaddan, anákulan, agamun Wálukárámarn aṭṭhatthérá anásawá.
Tésu watthusu ékéka kamato Réwató maháthéro thérá Sabbakámin puchchhi puchchhásu kowido.
Sabbakámi maháthéro téna puṭṭhósi wiyákari; "sabbáni táni watthúni nakapantiti suttató."
Niharitwádhikaraṇan tan té tattha yáthákkaman; tatthéwa sanghamajjhamhi puchchhá wissajjanan karun
Niggahanp ápabhikkhúnan dasawatthúkadípinan tésan dasasahasánan maháthérá akansu té.
Sabbakámi puthuwiyá sanghatthéro tadá ahu, só wisan wassasatiko tadási upasampadá.

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having examined the controversy by listening to both parties, he decided in favour of the cause of true religion. The sovereign having made atonement to all the ministers of true religion, and having avowed his adherence to its cause: he said: "Do ye according to your own judgment, provide for the due maintenance of religion:" and having extended his protection to them, he departed for his capital (Pupphapura.)

Thereupon the priesthood assembled, to inquire into these indulgences: there in that convocation (however) endless and frivolous discussions arose. The thero Rewato himself then advancing into the midst of the assembly, and causing to be proclaimed the "ubbahikaya" rules, he made the requisite arrangements for the purpose of suppressing this heresy.

By the ubbahikaya rules, he selected, for the suppression of the sacerdotal heresy, four priests of Pachina and four of Patheya. These were the Pachina priests,—Sabbakami, Salho, Kujjasobbito, and Wasabhagamiko. These were the four Patheya priests,—Rewato, Sambhuto of Sana, Yaso the son of Kakondako, and Sumano. For the purpose of examining into these (controverted) indulgences, these eight sanctified personages repaired to Walukarama wihare, a situation so secluded [that not even the note of a bird was heard,] and free from the strife of men. The high priest Rewato, the chief of the interrogating party, questioned the thero Sabbakami in due order, on these indulgences, one by one. The principal thero Sabbakami who had been thus interrogated by him [Rewato] declared, "By the orthodox ordinances, all these indulgences are inadmissible." There [at the Walukarama wihare] having in due form rejected this heresy, in the same manner in the midst of the convocation at Mahawana wihare (to which they returned), they again went through the interrogations and replies.

To the ten thousand sinful priests, who had put forth the ten indulgences, these principal orthodox priests awarded the penalty of degradation.

Sabbakámicha, Sálhócha, Réwató, Khujjasóbhitó, Yasókákandakasutó, Sambhúto Sáṇḍwásikó,
Chha thérá Anaṅdathérassa ité saddhiwihárinó, Wásabhagámikóchéwa, Sumaṇócha duwé pana.
Théránuruddhathérassa ité saddhiwihárinó. Aṭṭhathérápi paṇṇá té diṭṭhapubbá Tathágataṅ.
Bhikkhú satasahassáni dwádasásuṅ samágatá: sabbésaṅ Réwatatthéró bhikkhúnaṅ pamukhó tadá.
Tadá só Réwatatthéró saddhammaṭṭhitiyá chiraṅ káréituṅ dhammasaṅgítiṅ sabbabhikkhusamúható.
Pabhiṅnatthádiṇaṇánaṅ piṭakattayadhárinaṅ satáni satta bhikkhúnaṅ arahattáni muchchini.
Té sabbé Wálukárámé Kálásókéna rakkhitá, Réwatatthérapámokkhá, akaruṅ dhammasaṅgahaṅ.
Pubbé kataṅ tathá éwa dhammaṅ puchchhdwa, bhásitaṅ ádáya tiṭṭhapésaṅtaṅ etaṅ máséhi aṭṭhahi.
Ewaṅ dutiyasaṅgítiṅ katwá, tépi mahdyasá théra dósakkhayaṅ pattá pattákálena nibbutiṅ.
Iti paramamatinaṅ pattipattabbakánaṅ tibhawahitakaránaṅ lókanáthórasánaṅ sumariya; maraṇáṅ taṅ saṅkhatásárakaṅtaṅ pariganiyamasésaṅ, appamattó bhawéyáti.

Sabbakami was at that time high priest of the world, and had already attained a standing of one hundred and twenty years in the ordination of "upasampada."

Sabbakami, Salho, Rewato, Kujjasobhito, Yaso the son of Kokandako, and Sambhuto a native of Sana,—these six theros were the disciples of the thero Anando. Wasabhagamiko and Sumano,—these two theros were the disciples of the thero Anuradho. These eight pious priests, in aforetime, had seen the deity who was the successor of former Buddhos.

The priests who had assembled were twelve hundred thousand: of all these priests, the thero Rewato was at that time the leader.

Thereupon, for the purpose of securing the permanency of the true faith, this Rewato thero, the leader of these priests, selected from those who were gifted with the qualifications for sanctification, and were the depositories of the doctrines contained in the three "pitakas," seven hundred sanctified disciples [of Buddho,] for the purpose of holding the convocation on religion. All these theros having Rewato for their chief, protected by king Kalasoko, held the convocation on religion at the Walukarama wihare. According to the form observed in interrogation and illustration on the former occasion, conducting this meeting precisely in the same manner, it was terminated in eight months.

Thus these theros who were indefatigable in their calling, and absolved from all human afflictions, having held the second convocation on religion, in due course attained "nibbuti."

Hence bearing in mind the subjection to death of the disciples of the saviour of the universe, who were endowed with the sanctification of "arahat,"—who had attained the state of ultimate beatitude,—and had conferred blessings on the beings of the three "bhawas," recollecting also the liability of the rest of mankind to an interminable transmigration, let [the reader] steadfastly devote himself [to a life of righteousness.]

Sújanappasáddasańwégajananatthdya katé Mahawańsé "dutiya-sangítináma" chatuttho parichchhédo.

Panchamo Parichchhedo.

Yá Mahákassapádíhi mahátheréhi áditó katá saddhammasangítí, thériyáti pawuchchati.

Ekówa thérawádó só ádiwassa saté ahu: anná chariyawádátu tató órań ajáisuń.

Téhi sangítikáréhi thíréhi dutiyéhi, té niggahítá pápabhikkhu sabbé dassahassiká.

Akańsáchariyáwádań Mahásańghika námikań: tató Gókuliká játá Ekabbyóhárika picha.

Gókulikéhi, Pannatti wádá, Báhuliká picha Chetiya wádá: té swécha bhikkhú. Sabbatthawádino Dhammaguttika bhikkhúcha játá, khalu imé duwé.

Játá Sabbatthawádéhi Kassapiyá tató pana: játá Sańkańtiká bhikkhu Suttawádań tató pana.

Thérawádéna sahaté hońti dwádasamépicha: pubbé wuttá chhawádácha iti atthárasákhilá.

Sattarasápi dutiyé játá wassa saté iti: annácharíyawádátu tató oramajáyisuń.

Hémawatá, Rájagiriyá, tathá Siddhattikápicha: Pubbaséliya-bhikkhucha, tathá Aparaséliká,

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The fourth chapter in the Mahawanso, entitled, "the second convocation on religion," composed equally to delight and afflict righteous men.

Chap. V.

The convocation which was held in the first instance by the principal theros, having Mahakassapo for their chief, is called the "Theriya Sangiti."

During the first century after the death of Buddho, there was but that one schism among the theros. It was subsequent to that period that the other schisms among the preceptors took place.

The whole of those sinful priests, in number ten thousand, who had been degraded by the theros who had held the second convocation, originated the schism among the preceptors called the Mahasangika heresy.

Thereafter arose the Gokulika and Ekabbyoharika schisms.

From the Gokulika schismatics the Pannatti as well as the Bahulika and Chetiya heresies proceeded. Those priests, again, gave rise to the schisms of the Subbattha and the Dhammaguttika priesthood. These two (heresies) arose simultaniously. Subsequently, from the Subbattha schismatics the Kassapo schism proceeded. Thereafter the Sankantika priesthood gave rise to the Sutta schism. There were twelve thera schisms; together with six schisms formerly noticed, there were eighteen inveterate schisms.

Thus, in the second century (after the death of Buddho) there arose seventeen schisms. The rest of the schisms of preceptors were engendered subsequently: viz., Hemawata, Rajagiriya, as also Siddhattika, in like

Wádariyá. Chha é téhi Jambudípamhi bhinnaká: Dhammaruchiyá, Ságaliyá, Láńkádípamhi bhinnaká.
Achariyakulabhédó.

Kálásokassa puttátu ahésuń dasa bhátiká; dwáwísatiń té wassáni rajjań samanusásiyuń.
Nawabhátaró tató ásuń, kaméńewa narádhipá tépi dwáwísa wassáni rajjań samanusásiyuń.
Moriyánań kattiyánań wańsejátań siridharań "Chandaguttóti" páṇṇattan Chánakko bráhmanó tató.
Nawamań Dhananandań tań ghátetwá, chaṇḍakódhasá, sakalé Jambudípasmiń rajjé samabhisinchi só.
Só chatuttińsawansáni rájá rajjamakárayi. Tassá puttó Bindusáró aṭṭhawísati kárayi.
Bindusárasutá ásuń satań ékócha wissutá: Asókó ási tésantu puṇṇatéjumahiddhikó.
Wé mátiké bhátaré só hantwá ékúnakań satań; sakalé Jambudípasmiń ékárajjamapápuni.
Jinanibbánato pachchhá, puré tassábhisékató, aṭṭhárasań wassa satań dwaydméwań wijániyań.
Patwá chatuhi wasséhi ékarajjamaháyasó, puré Páṭaliputtasmiń attánamabhiséchayi.

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manner (that of) the eastern Seliya, the western Seliya priesthood, and the Wadariya. These six secessions (from the true faith) took place in Jambudipo; the Dhammaruchiya and Sagaliya secessions in Lanka.
The schismatic secessions of the preceptors. *(concluded.)*

Kalasoko had ten sons: these brothers (conjointly) ruled the empire righteously, for twenty two years. Subsequently there were nine: they also according to their seniority righteously reigned for twenty two years.

Thereafter the brahman Chanako, in gratification of an implacable hatred borne towards the ninth surviving brother, called Dhana-nando, having put him to death, he installed in the sovereignty over the whole of Jambudipo, a descendant of the dynasty of Moriyan sovereigns, endowed with illustrious and beneficent attributes, surnamed Chandagutto. He reigned thirty four years.

His son Bindusaro reigned twenty eight years. The sons of Bindusaro were one hundred and one, the issue of (sixteen) different mothers.

Among them, Asoko by his piety and supernatural wisdom, became all-powerful. He having put to death one hundred brothers, minus one, born of different mothers, reigned sole sovereign of all Jambudipo. Be it known, that from the period of the death of Buddho, and antecedent to his installation, two hundred and eighteen years had elapsed. In the fourth year of his accession to his sole sovereignty, this illustriously endowed ruler caused his own inauguration to be solemnized in the city of Pataliputto. At the instant of his inauguration, the establishment of his supremacy was (miraculously) proclaimed from yojana to yojana throughout the air above, and over the surface of the earth.

The devos caused to be brought daily eight mens' loads of water from

Tassábhisékí samakálań ákásé bhúmiyań tathá ; yójané yójané
áná nichchań patthaţá ahú.
Anótattódaké káji atthánésuń diné, diné, déwadéwó aká téhi
sańwibhágajanassacha.
Nágalatá dantakatthań ánésuń Himawańtató anékésań sahas-
sánań, dewáéwa pahónakań,
Agadámalakańchéwa tathágadaharítakań: tátówa ambapakkan-
cha waņņagańdharasuttamań.
Pańcha waņņániwatthání hatthapunchanapaţţakań pítańcha,
dibbapánańcha Chaddańtadaható marú.
Marantá nagaré tasmiń migasúkarapakkhinó ágańtwana mahá-
nasmiń sayaméwa maranticha.
Gáwo tattha charápetwá wajamánenti dípiyó ; kettawatthu talá-
kádi páleńti migasúkará.
Sumanań pupphapaţţakań asuttań, dibbamuppalań, wilépanań,
anjanańcha nágá nágawimánató
Sáliwáha sahassani nawutińtu suwápana Chhaddańtadahatóyéwa
áharińsu diné diné.
Té sáli nitthusakaranè akhańdétwána taņdulé akańsu músiká
téhi bhattań rájakulé ahú.
Akańsu satatań tassa madhuní madhu makkhiká ; tathá kammára-
sáldsu achchhá kútá nipátayuń.
Kurawiká sákuniká manuņņamadhurassará akańsu tassá
gańtwána raņņó madhurawassikań.
Rájábhisittó sósókó kumárań Tissayawhayań kaniţthań sań
sódariyań uparajjébhisechayi.
Dhammásókábhisékó niţţhitó.

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the lake Anotatto; from which (supplies) the devo of devos (the king) caused the people also to be provided. They also procured from the regions of Himawanto, "nagalata" teeth-cleansers, sufficient for several thousand persons. From the same quarter the invaluable medicinal "malakan;" the precious medicinal "haritakan;" from the same regions the "amba" fruit, superlatively excellent in its color and flavor.

The devos procured (also cloths of five different colors), and cloths for hand towels of the color of gold, as well as the sacred beverage, from the waters of the Chadanta lake. The elk, wild hog, and winged game, slaughtered in that city (for the king's household), resorting to the royal kitchen, of their own accord, there expire. There, tigers having led forth herds of cattle to graze, reconduct them into their pens. Elk and wild hog watch over fields, gardens, tanks, &c. The nagas (brought) fine cloths of the color of the "sumana" flower, wove without seams, the heavenly "muppalan" flower, also ointment for the body, and medicinal drugs from the naga wilderness. Parrots brought nine hundred thousand loads of hill paddy, daily from the marshes of Chadanta. Mice, husking that hill paddy without breaking it, converted it into rice. Therefrom the rice dressed for the royal household was prepared. For him, (the king) bees constantly deposited honey. In like manner in his arsenals, bears worked with hammers; and singing birds of delightful melody, repairing to the monarch, sang sweet strains.

The inaugurated sovereign Asoko, then installed his full younger brother, prince Tisso, in the dignity of sub-king.

The installation of Dharmasoko. *(concluded.)*

Pitá satthi sahassáni bráhmaṇé bráhmapakkhiké bhójéti; sópi téyéwa tiní wassáni bhójayi.
Diswánupasamá tésań Asókó pariwésané wicheyyaddánań dassańtu amachché sańniyójiya
Anápayitwá mabimá nání pásaddhiké wisuń wimańsitwá, nisajjáyabhójápetwá wisajjayi,
Kálé wátáyanagató sańtań rachchháya tań yatiń Nigródhasámanérań só diswá chittampasádayi
Bińdusárassa puttánań sabbésań jeṭṭhabhátunó Sumanassa kumárassa puttó sóhi kumárakó.
Asókó pitará dińnań rajjamújjéniyańhi só hitwá, gato Pupphapurań, Bińdusáré gilánaké,
Katwá purań sakáyattań, maté pitari bhátarań, ghátetwá jeṭṭakań rajjań aggahési puré wáré.
Sumánassa kumárassa déwí tań námiká gátá gabbhiní nikkhamitwána páchina dwárato bahi.
Chaṇḍálagámamagamá tattha Nigródhadéwatá tamálapiya námena, mápetwá gharakań adá.
Tadahéwacha nań puttań wijáyitwá, sutassa sá "Nigródhóti" áká námań déwatánuggahá gatá.
Diswá tań jeṭṭhachaṇḍáló attanó sámininwiya maṇṇańtu tań upatthási satta wassáni sádhukań.

The father (of Asoko) being of the brahmanical faith, maintained (bestowing daily alms) sixty thousand brahmans. He himself in like manner bestowed them for three years.

Asoko noticing from the upper pavilion of his palace the despicable proceedings of these persons, enjoined his ministers to bestow alms with greater discrimination. This wise (monarch) caused to be brought to him the ministers of all religions separately; and having seated them, and discussed their tenets, and given them alms, allowed them to depart. At a moment when he was enjoying the breeze in his upstair pavilion, observing the samanero Nigrodho passing the palace square, he was delighted with his sanctified deportment. This royal youth was the son of prince Sumano, the eldest of all the sons of Bindusaro.

Asoko on hearing that Bindusaro was on his death bed, left the kingdom of Ujjenia, which had been bestowed on him by his father, and proceeded to Pupphapura. As soon as his sire expired, seizing the capital for himself, and putting to death his eldest brother (Sumano) in that celebrated city, he usurped the sovereignty.

The consort of prince Sumano, bearing the same name, who was then pregnant, proceeding out of the western gate, departed; and repaired to a village of chandalas (outcastes.) There, the deweta Nigrodho addressed her by name; and having caused an habitation to spring up, conferred it on her. She who was thus protected by the deweta, giving birth on that very day to her son, bestowed on the child the name "Nigrodho." The chief of the chandalas seeing her (in this condition) and venerating her as his own mistress, served her faithfully seven years.

The thero Maha Waruno seeing this infant born with the attributes requisite for the sanctification of "arahat," applied to the mother for him, and ordained him a priest. In the act of shaving his head (for admission into the priesthood) he attained arahathood. Thereafter while on his

Tań Maháwaruṇatthéró taddádiswá kumárakań upanissaya sampannań arahá puchchhi mátarań.
Pabbájési khuraggé, só arahattamapápuni dassaná yópagachchhańto só tató mátu déwiyá,
Dhakkhinénacha dwáréna pawisitwá puruttamań, tań gámagami maggéna yáti rájaṇgané tadá,
Sańtáya iriyáyasmiń pasídiya mahípati, pubbé wasańniwáséna pémań tasmiń ajáyathá.
Pubbé kira tayó ásuń bhátaró madhuwánijá; ekó madhuń chikkináti, áharańti madhuń duwé.
Ekó pachchékasambuddhó wanarógáturó ahú, aṇṇo pachchékasambuddho tadatthań madhuatthikó.
Piṇḍachárikawatténa nagarań páwisí tadá, titthań jalatthań gachchhańti ekácheṭitamaddasa.
Puchchhitwá madhukámattań ṇatwá, hatthéna ádisi, "esó madhupano, bhańté, táttha gachchhátimabbruwí."
Tattha pattassa buddhassa wanijo só pasádawá wissańdayańto mukható pattapurań madhuń adá.
Punnancha, uppatańtańcha, patitańcha mahítalé, diswa madhuń pasańno só ewań panidahí tadá.
"Jambudípé ékarajjań dánendnéna hotu mé, ákásé yójané áná bhúmiyań yójanéticha,"
Bhátaré ágaté áha "edisassa madhuń adań; anumódatha tumhé tań tumhákańcha yathá madhuń."

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way to see his princess-mother, entering the capital by the southern gate, at the moment he was passing through the palace square on his road to the village (of outcastes), the sovereign struck with the extreme propriety of his deportment, as if he had been previously intimate with him, an affection arose in his breast towards him.

In a former existence there were three brothers, dealers in honey; one was the seller, two were the providers. There was also a pachche buddho who was afflicted with sores. Another pachche buddho on his account, was solicitous of procuring some honey. In his sacerdotal character, begging his subsistence for the day, he entered the city (of Baranesi.) At that moment, a young woman, who was proceeding to fetch water, at the watering place of the city, observed him. Having made inquiry, and ascertained that he was solicitous of getting some honey, she said, pointing out the direction with her hand, "Lord, there is a honey bazar, repair thither." The dealer well pleased, filled the begging dish of the pachche buddho, who presented himself there, with honey to overflowing. Observing the filling, the overflowing, and the streaming on the ground of the honey, he (the dealer) then formed the following wishes: "By the virtue of this offering, may I establish an undivided dominion over Jambudipo: my authority (being recognised) from yojana to yojana through the air and over the earth." To the brothers, who (subsequently) arrived, he thus spoke: "To such a personage (describing him) I have made offerings of honey. According to your shares in that honey, participate ye in the benefits." The eldest brother incensed, thus replied: "Surely he must be an outcaste; at all times the outcastes wear yellow cloths." The second said: "Send that pachche buddho to the farther side of the ocean." (Subsequently) having listened to the youngest brother's discourse on the benefits derived from offerings, they

Jeṭṭho áha atuṭṭho só "chaṇḍálo nuna sósiyá niwásentihi chaṇḍálá kásáyáni sadá iti."

Majjho "pachchékabuddhaṅ taṅ khipa páraṅnawé " iti: pattidánaṅ wachó tassa sutwá téchánumódiyuṅ.

Apaṇáitsiká sátu déwittaṅ tassa patthayaṅ adissamána sandhicha rúpaṅ atimanóramaṅ.

Asókó madhudo; Sandhimittá déwitu chetiká; chaṇḍálawádí Nigródho; Tissó só páraw ádikó.

Chaṇḍálawádí chaṇḍálagáme ásiyatótu, só patthési mokkhaṅ, mokkhaṅcha satta wassówa pápuni.

Niwiṭṭhapémó tasmiṅ só rájátituritó, tató pakkosápési taṅ, sótu saṅtiwutti upágami.

"Nisída, táta, anurúpé ásanétáha "bhúpati: adiswá bhikkhumaṅṇaṅ só síhásanamupágami,

Tasmiṅ pallaṅkamáyaṅté rájá iti wichiṅtayí "addháyaṅ sámanéró mé gharé hessati sámikó."

Alambitwá káraṅ raṇṇó só pallaṅkaṅ samáruhi, nisídi rájapallaṅké sétachchhattassa heṭṭható.

Diswá tathá nisaṅnaṅ taṅ Asókó só mahípati, sambháwetwánaguṇató tuṭṭhótíwa tadá ahú.

Attanó paṭiyatténa khajjabhojjéna tappiya, sambuddhábhasitaṅ dhammaṅ sámaṇéraṅ apuchchhi taṅ.

Tassappamádawaggaṅ só sámaṇéró abhásatha, taṅ sutwá bhúmipáló só pasaṅnó Jinasásané.

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also accepted the promised blessings. She who had pointed out the honey dealer's bazar, formed the wish of becoming his (the honey dealer's) head queen (in his character of sovereign), and that she should be endowed with a form so exquisitely moulded, that the joints of her limbs should be ("asandhi") imperceptibly united. (Accordingly) the donor of the honey became Asoko. The young woman became the queen Sandhimitta. He who blasphemously called him (the pachche buddho) "an outcaste," became Nigrodho. The one who wished him transported, became Tisso (Dewananpiatisso). From whatever circumstance (it had been the fate of) the outcaste blasphemer to have been born in a village of outcastes, he nevertheless formed the wish to attain "mokkha," and accordingly in the seventh year of his age, acquired "mokkha" (by the sanctification of arahat.)

The said monarch (Asoko) highly delighted, and conceiving the greatest esteem for him (Nigrodho), thereupon caused him to be called in. He approached with decorous self-possession. The sovereign said to him, "My child place thyself on any seat suited to thee." He seeing no other priest (present) proceeded towards the royal throne.

While he was in the act of approaching the royal throne, the king thus thought: "This samanero will this very day become the master of my palace." Leaning on the arm of the sovereign, he ascended and seated himself on the royal throne, under the white canopy (of dominion.) The ruler Asoko, gazing on the personage who had thus taken his seat, influenced by the merits of his own piety, he thereupon became exceedingly rejoiced. Having refreshed him with food and beverage which had been prepared for himself, he interrogated the said samanero on the doctrines propounded by Buddho. The samanero explained to him the

"*Atthate nichcha bhattáni dammí tátáti" áha tań "upajjháyassá mé rájá táni dammiti" áha só.*
Puna atthasu dińnésu tánadácharíyassa só, puna atthasu dińnésu bhikkhusańghassa tánadá.
Puna atthasu dińnésu adhiwásési buddhimá. Dwattińsa bhikkhu áddya dutiyé diwasé gató,
Sahatthátappitó ranńá dhammań désiya bhúpatiń saranésucha silésu thapésicha maháјanań.
Niggrodhasámanéradassanań.

Tató rájá pasanno só digunéna diné diné bhikkhu satthi sahassáni anupubbénupatthahi.
Titthiyánań sahassánań nikkaddhitwána satthi só, satthi bhikku sahassáni gharé nichchamabhójayi.
Satthi bhikkhu sahassani bhójétuń turitóhi só, patiyádápayitwána khajjabhojjań maháraháń ;
Bhusápetwána nagarań, gańtwá sańghań nimańtiya, gharań netwána, bhojetwá, datwá sámanakań bahuń ;
"Satthárá désitó dhammó kittakóti" apuchchhatha, wyákási Moggaliputto Tissatthéro tadassanań.
Sutwána chaturásíti dhammakkhańdháni ; sobruwi "pujémi téhań pachchékań wihárénáti" bhúpati.

"appamadawaggo" (section on non-procrastination.) The sovereign having heard the same, he was delighted with the religion of the vanquisher. He said unto him : "Beloved, I will constantly provide for you food for eight." "Sire," he replied, "that food I present to the superior priest who ordained me." On another eight portions of rice being provided, he gave them to his superior who had instructed him. On the next eight portions being provided, he gave them to the priesthood. On the next eight portions being provided, the piously wise (Nigrodho) accepted them himself.

He who was thus maintained by the king having propounded the doctrines of the faith to the monarch, established the sovereign and the people in those tenets, and the grace to observe the same.

The history of Nigrodho, concluded.

Thereafter, this king, increasing the number from day to day, gave alms to sixty thousand buddhist priests, as formerly (to the brahman priests.) Having dismissed the sixty thousand heretics, he constantly maintained in his palace sixty thousand buddhist priests. He being desirous that the sixty thousand priests should (on a certain occasion) be served without delay, having prepared costly food and beverage, and having caused the city to be decorated, proceeded thither; invited the priesthood, conducted them to the palace, feasted them, and presenting them with many priestly offerings, he thus inquired : "What is the doctrine propounded by the divine teacher?" Thereupon, the thero Tisso, son of Moggali, entered into that explanation. Having learned that there were eighty four thousand discourses on the tenets of that doctrine, "I will dedicate," exclaimed the monarch, "a wiharo to each." Then bestowing ninety six thousand kotis of treasure on eighty four thousand towns in Jambudipo, at those places he caused the construction of temples to be commenced by the (local) rajahs; he himself undertook

Datwá tadá chhannawuti dhanakóṭiṅ mahipati purésu chaturasiti sahassésu mahitalé.
Tattha tatthéwa rájuhi wihárè árabhápayi: sayaṅ Asókárámaṅtu kárápetuṅ samárabhi.
Ratanattaya Nigródhagilánánaṅti sásané pachchékaṅ satasahassaṅ só addápési, diné diné.
Dhanéna buddhadiṅnéna thúpapúja anékadhá anékésu wihárésu aneké akaruṅ sadá.
Dhanéna dhammadinnéna pachchayé chaturo waré dhammadharánaṅ bhikkhúnaṅ upanésuṅ sadá nará.
Anótattódakájésuṅ saṅghassa chaturó adá, té pitakánaṅ théránaṅ saṭṭhiyékaṅ diné diné.
Ekaṅ Asaṅdhimittáya déwiyátu addápayi; sayaṅpana duwéyéwa paribuṅji mahipati.
Saṭṭhi bhikkhu sahassánaṅ daṅtakaṭṭhaṅ diné diné, solasitthi sahassánaṅ adá nágalatáwhayaṅ.
Athéka diwasaṅ rájá chatusambuddhadassanaṅ kappáyukaṅ Mahákálandágarájaṅ mahiddhikaṅ.
Sunitwána; tamánétuṅ sonnasaṅkhalibaṅdhanaṅ pésayitwá, tamánetwá, setachchhattassa heṭṭható,
Pallaṅkamhi nisidetwá; nánápupphéhi pújiya; solasitthí sahasséhi pariwáriya, abrawí,
"Saddhammachakkawattissa sabbaññussa mahésino rupaṅ anantañánassa dasséhi mama bho" iti.

the erection of the Asokarama (in Pupphapura). He bestowed daily, from his regard for the religion, a lac separately to the "ratanattya," to Nigrodho, and to infirm priests.

From the offerings made on account of Buddho, in various ways, in various cities, various festivals were constantly celebrated in honor of "thupas."

From the offerings made on account of the religion, the populace constantly bestowed the four prescribed offerings on the priests, the repositories of true religion.

From the loads of water brought from the lake Anotatto, he bestowed daily four to the priesthood generally. One to the sixty accomplished maintainers of the "tripitika," one to the queen Sandhimitta. The great monarch reserved for his own consumption, two.

To the sixty thousand priests, and sixteen thousand females of the palace, he gave the teeth-cleansers called "nagalata."

On a certain day, having by inquiry ascertained that the supernaturally gifted Mahakalo, naga king, whose age extended to a kappo, had seen the four Buddhos (of this kappo); for the purpose of bringing him, having sent a golden chain and having brought him, he placed him under the white canopy of dominion, seated on the royal throne. Making to him many flower-offerings, and surrounded by the sixteen thousand women of the palace, he thus addressed him: "Beloved, exhibit to me the person of the omniscient being of infinite wisdom, the chakkawatti of the doctrine, the maha-irsi." The naga king caused to appear a most enchanting image of Buddho, gifted with the thirty attributes of personal beauty, and resplendent with the eighty charms of corporeal perfection, surrounded by the halo of glory, and surmounted by the lambent flame of sanctity.

Gazing on this (apparition), overjoyed and astonished, he made offer-

Dwattińsa lakkhanúpetań, asíti byenjanújjalań, byámappabhá-parikkhittań, kétumálábhí sóbhitań.
Nimmáyi nága rájá só buddharúpań manóharań. Tań diswáti pasádassa wimhayassacha pújitó.
"Eténa nimmitań rúpań ídisań, kídisań nukhó Tathágatassa rúpańti," ási pituńnatuńnatá.
Akkhi pújanti sannátań tań sattáhań nirańtarań mahámahań mahárájá kárápési mahiddhikó.
Ewammahánubhawócha saddhóchâti mahípati thérócha Moggali-puttó ditthapubbé wasíhité.
Sásanappawésó nitthitó.

Dutiyé sangahé thérá pekkhańtánágatańhi té sásanópaddawań tassa rańno kálamhi addasuń.
Pekkhantá sakalé lóké tadúpaddawaghátikań Tissabráhmána-maddakkhuń achiratthâyi jíwitań;
Té tań samúpasańkamma ayáchińsu mahámatiń manussésu papaj-jitwá tadúpaddawaghátakań.
Adápatinań tésań só sásanújjótanatthiko. Siggawań, Chanda-wajjíncha awóchuń daharé yati.
"Atthárasádhiká wassa satá upari hessáti upaddawó sásanassa nasambhossáma tań mayań.
"Imań tumhádhikaranań nópaganchhittha bhikkhawó dandakam-má rahá tasmá dandakammamidanhí wó.

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ings thereto, and exclaimed, "Such is the image created by this personage: what must not the image have been of the deity himself of happy advent!" (meditating thus) his joy became greater and greater.

The illustrious and powerful monarch (Asoko) then caused a great festival to be solemnized for seven successive days, known as the festival of "sight offering," (the miraculous figure of Buddho being visible during that period).

Thus it was foreseen by the priests of old (who had held the second convocation on religion) that this sovereign would be superlatively endowed, and of great faith; and that the son of Moggali would become a thero.

The conversion (of Asoko) to the religion (of Buddho) *(concluded.)*

The theros who held the second convocation, meditating on the events of futurity, foresaw that a calamity would befal their religion during the reign of this sovereign. Searching the whole world for him who would subdue this calamity, they perceived that it was the long-lived Tisso, the brahman (of the Brahma loka world). Repairing to him, they supplicated of the great sage to be born among men for the removal of this calamity. He, willing to be made the instrument for the glorification of religion, gave his consent unto them. These ministers of religion then thus addressed Siggavo and Chandavo, two adult priests: "In eighteen plus one hundred years hence, a calamity will befal our religion, which we shall not ourselves witness. Ye (though) priests failed to attend on the occasion (of holding the second convocation on religion:) on that account it is meet to award penalties unto you. Let this be your penance. The brahman Tisso, a great sage, for the glorification of

"*Sásanujjótanatthdya Tissabrahmá mahámati Moggallabráhmanagharé patisandhiṅ gahessati.*
"*Káléna tumhésú étaṅ pabbájétu kumárakaṅ ékó; sambuddhawachananaṅ ugganhápétu sádhukaṅ.*"
Ahú Upáli thérassa thérasaddhiwihárikó, Dásakó; Sónakó tassá; dwé té saddhiwihárikó.
Ahú Wisáliyaṅ pubbé Dásakondma sotthiko tisissa sata jetthó só wasaṅ ácharíyantiké.
Dwádassa wassikóyéwa wédapáragató charaṅ, sasissó Wálikárámé wasantaṅ katasangahaṅ.
Upálithéram passitwá nisíditwá tadantiké, wédésu ganthitthánáni puchchhi só táni wyákari.
"*Sabbadhammánapatitó ékadhammóhi, mánawa, sabbadhammá ótaranti ékadhammóhi kónusó.*"?
Ichchdha námaṅ sandháya théró Mánawakótu só nannási. Puchchhi "*kómantó*"? "*Buddhamantóti*" *bhásitó.*
"*Déhíti*" *áha, só áha,* "*déma nó wésadhárinó,*" *Guruṅ ápuchhi mantatthaṅ, mátaraṅ pitaraṅ tathá.*
Mánawánan satéhésatihi thérassa santiké pabbajitwána káléna upasampajja mánawó.
Khínásawasahassán só Dásakatthérajetthakaṅ Upáli théró wáchési sakalaṅ pitakattayaṅ.

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our religion, will be conceived in a certain womb in the house of the brahman Moggali. At the proper age, one of you must initiate that noble youth into the priesthood. (The other) must fully instruct him in the doctrines of the supreme Buddho."

The thero Dasako, was the disciple of Upali (the disciple of Buddho himself). Sonako was his disciple. The aforesaid two priests (Siggavo and Chandavo) were his disciples.

In aforetime (at the termination of the first convocation on religion) in Wisali a brahman of the tribe of Sotthi, named Dasako, the superior of three hundred pupils, dwelt with his preceptor. In the twelfth year of his age, having achieved the knowledge of the "vehedo," and while he was making his pilgrimage attended by his own pupils, he met with the thero Upali who had held the first convocation, sojourning at the temple Walukaramo (in Wisali.) Taking up his residence near him, he examined him on the abstruse passages of the "vehedo." He (Upali) explained those passages.

The thero, with a certain object in view, thus addressed him (the brahman:) "There is a branch of the doctrine superior to all other branches, which perfects the knowledge of the whole doctrine. What branch of the doctrine is it?"

The brahman was ignorant of it, and inquired, "What doctrine is it?" He replied, "Buddho's doctrine." "Impart it to me," said the one. "Only to him who has been admitted into our order can I impart it," rejoined the other.

Thereupon, returning to his native land, he applied for permission from his preceptor (to become a buddhist priest) in order that he might acquire a knowledge of that doctrine; in like manner from his father and mother.

This brahman, together with three hundred of his brahman followers, was admitted into the buddhistical priesthood in the fraternity of that thero; and in due course was raised to the upasampada order.

Gananá witiwattá té sisáriya puthujjaná piṭakánuggahitáni sóhi thérassa santiké.
Kásísu Sónakó náma satthawáhasutó ahu, giribbajań waṇijjáya gato mátá pituhi só.
Agá Wélúwanań pancha dasawassó kumárakó mánawá pańchapaṇṇása pariwáriya tań gatá.
Saganań Dásakań thérań tattha diswá pasídiya, pabbajjań yáchi: só áha "tawápuchchhha guruń" iti.
Bhattattayamabhunjitwá Sónakó só kumárakó, mátá pituhi káretwá pabbajjánuṇṇamágato.
Sadhiń téhi kumáréhi Dásakatthérasantiké, pabbajja upasampajja ugganhi piṭakattayań,
Khiṇásawasahassassa thérasissagaṇassa só ahósi piṭakadhárissa jeṭṭhakó Sónakó yati.
Ahósi Siggawó náma puré Páṭalinámaké paṇṇawá machchatanayo aṭṭhárasa samótu só.
Pásádésu wasantísu chhaladdha utusátusu amachchaputtań ádáya Chaṇḍawajjin sahayakań,
Purisánań dasadhéhi satéhi pariwáritó, gantwána Kukkuṭárámań Sónakatthéra maddasuń;
Samápatti samápannań nisinnań sanwutindriyań wandité nálapantań tań ṇatwá sanghamapuchchhi tań.
"Samápatti samápanná nálapantíti?" áha té, "kathannúwuṭṭhahantíti wuṭṭá" áhansu bhikkhawó,

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The thero Upali propounded the whole "pitakattaya" to his thousand pupils, who had subdued in themselves the dominion of sin, of whom Dasako was the senior.

The other priests of the fraternity of the said thero, who had not attained the sanctification of arahat (which comprised inspiration), and were incapable of acquiring a knowledge of the "pitaka," were innumerable.

In the land of Kasi, there was a caravan chief's son, by name Sonako, who came to the mountain-girt, city (Rajagaha) on trade, together with his parents, attended by a retinue of fifty five brahmanical devotees who had accompanied him thither. This chief of fifteen years of age repaired to Weluwana wihare. Becoming acquainted there with the thero Dasako as well as with his disciples, overjoyed, he solicited to be admitted into the priesthood. He replied thus: "Ask thy superiors (first.") The young chieftain Sonako, having fasted for three days, and obtained the consent of his parents to enter into the priesthood, returned. Together with these noble companions, becoming a priest, then an upasampada," in the faternity of the thero Dasako, he acquire a knowledge of "pitakattaya."

This Sonako became the superior of a fraternity of a thousand theros, who had overcome the dominion of sin, and acquired a perfect knowledge of the "pitakattaya."

In the city of Patili, there was one Siggavo aged eighteen years, the son of the minister Siriwadho, highly gifted with wisdom. He had three palaces for his residences, adapted for all the seasons of the six irtus. Bringing with him his friend Chandawajji, the son of a minister, and attended by a retinue of five hundred men, having repaired to Kukkutarama wihare, they saw there the thero Sonako, seated absorbed in

"Pakkósanáya Satthussa, sanghapakkósanáyacha, yatháküla-paríchchhédá, áyukkhaya wasénacha,
"Wutthahantíti," watwána; tésan diswápanissayan páhésun sanghawachana; wuṭṭháya satahin agá.
Kumáró puchchhi "kin, bhanté, nálapitthátí!" áha só, "bhunjimhabhunji tabbanti," "áha; bhojétha nó"? api.
Aha "amhádisé játé sakká bhójayitun" iti: mátá pitu anunnáya só kumárótha Siggawó.
Chanḍawajjícha té pancha satáni purisápicha pabbajitwápasampajja Sónatthérassa santiké.
Upajjháyantiké yéwa té duwé piṭakattayan uggahétwáwa kálēna chhalabhinnan pápuninsucha.
Natwá Tissassa paṭisandhin; tató pabhuti Siggawó thérό sósattawassáni tan gharan upasankami.
"Gachchháti" wachanamattampi sattawassáni nólabhi: alattha aṭṭhamé wassé "gachchháti" wachanan "tahin."
Tan nikkhamantan pawisantó diswá Moggalibráhmanó "kinchiladdhan gharé nóti?" puchchhi: "ámáti" sóbrawi
Gharan gantwána puchchhitwá dutiyé díwasé, tató musáwádéna nigganhihi théran gharamupágatan.
Thérassa wachanan sutwá, só pasannamanó dijó attanó pákaténassa nichchan bhikkhan pawattayi,

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the "samapatti" meditation, with the action of his senses suspended. Perceiving that he was silent while he bowed to him, he questioned the priests on this point. These priests replied, "Those absorbed in the samapatti meditation, do not speak." He then asked of these informants, "Under what circumstances does he rise (from his meditation?) Replying, "He rises at the call of the divine teacher: at the call of the priesthood: at the termination of the period previously resolved on: at the approach of death:" and observing their predestined conversion, they (the priests) set forth the call of the priesthood. He (Sonako) rising, departed from hence. The young chief addressing Sonako, asked: "Lord, why art thou silent?" "Because," replied he, "I am partaking of that which I ought to partake." He thereupon rejoined, "Administer the same to me." "When thou hast become one of us, it will be permitted thee to partake of it." Thereupon the chiefs Siggavo and Chandawajji and their retinue of five hundred, obtaining the consent of their parents, repaired to the fraternity of the thero Sonako, and being admitted into the priesthood became upasampada priests. These two, residing with the priest-superior who had ordained them, having acquired a perfect knowledge of the "pitakattaya," in due course attained the mastery of the six departments of doctrinal knowledge.

This thero Siggavo, perceiving (by inspiration) the conception of Tisso, during seven years from that date repaired (constantly for alms) to the dwelling in which (he the brahman was conceived.) For that period of seven years, even the word "begone" had not been addressed to him. In the eighth year, at length, he was told (by a slave girl) "Depart hence."

The brahman Moggali, who was returning home, observing him departing, inquired, "Hast thou received any thing at our house?" "Yes," he replied. Going to his house, and having ascertained (that nothing had been given;) on the second day, when the priest visited the dwelling

Kaménassa pasidinsu sabbépi gharamánusá: bhejápési dijó nichchań nisídápiya tań gharé.
Ewań kaména, gachchhanté kálé, solasawassikó, ahu, Tissakumáró; só tiwédá dadhi párágó.
Théró kathásamuṭṭhánań hessatéwanti tań gharé ásanáni nadassési ṭhapetwá mánawásanań.
Brahmalóká ágatattá suchikámo ahósi só, tasmá só tassa pallankań wásaitwá lagíyati.
Aṇṇásanań apassantó ṭhité théró sasambhamó tassa tań ásanan tassa paṇṇápési gharé janó.
Diswá tatha nisinnań tań ágammáchariyantiká. kujjahitwá nawómá wáchań pharusáya udírayi.
Théró, "mánawa, kiń mantań jánásiti?" tamabbrawí: tamiwa puchchhań thérassa pachchárochési mánawó.
Jánámiti paṭiṇṇá té théré thérań apuchchhi só gaṇṭiṭṭhánáni wédésu tassa thérótha wiyákari.
Gahaṭṭhóyéwa théró só wédapáragató ahu, nabbyákareyya kiń tassa pabhinna paṭisambhidó.
"Yassa chittan upajjati, naniruǰjhati: tassa chittan niruǰjhassati, nuppajjissati: yassawápana chittań,
niruǰjhissati, nuppajjissati, naniruǰjhati, ti."

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he upbraided him for his falsehood. Having heard the thero's explanation, (that he only alluded to the slave's reproach, "Depart hence,") the brahman pleased thereat, gave alms to him constantly, from the meal prepared for himself. By degrees all the inmates of that house became attached to him. The brahman himself, having made him also an inmate of the house, constantly fed him. In this manner, time passed away, and the youth Tisso attained his twentieth year, and succeeded in traversing the ocean of the trivehedo (of the brahmans.)

The thero (knowing by inspiration) that a discussion would be produced thereby, (by a miracle) rendered all the seats in the house invisible, reserving only the carpet of this young brahman devotee.

As he had descended from the brahma loka world he was scrupulously rigid in preserving his personal purity. On this account he (always) folding his carpet, hung it up. Not finding any other seat, while the thero was standing, the people in the house in great confusion, spread for him that carpet of his. The young brahman, on returning from his preceptor, seeing him so seated, enraged, addressed him in opprobrious language.

The thero replied, "Young brahman, what knowledge dost thou possess?" The youth instantly retorted the same question on the thero. When the thero was in the act of replying, "I do possess knowledge," he interrogated the said thero on the abstruse passages of the "vehedos." The thero instantly explained them.

This thero was thus, even while sojourning in the domicile of a layman, accomplished in the "vehedos." Having attained the perfection of sacerdotal sanctity (in the buddhistical creed) why should he not be able to explain them?

"An idea is conceived in the mind of some (rahat saint) which does not vanish from it: (nevertheless) the idea of that individual will vanish (on his attaining nibbuti), and will not be regenerated. Again, the

Tań chitta yamakė puchchhi, puchchhi, thėró wisáradó, andhakárówiya ahu, tassa só tamawócha só.
"Bhikkhu kónamumantóti?" "buddhamantóti" sobbrúwi: "déhiti wutté?" "no wésadhárinó dammitań" iti.
Mátá pitúhi nunnátó mantatthdya sapabbaji, kammatthánamadá thėró pabbájetwá yathá rahań.
Bháwanań anuyunjanto, achiréna mahámati sotápatti phalań pattó thėró natwána tań tathá.
pesési Chandawajjissa thėrasantikamuggahań.
Upasampadáyitwa tań kálé só Siggawó yati winayan uggahápési puna sėsaddwayampicha.
Tató só Tissa daharó árabhitwá wipassanań, chhalabhinnó áhu, kálé thėrabhdwancha pápuni.
Atiwa pákato ási chandówa suriyówa só; kó tassa wáchá manni, Sambhuddhassa wachówiya?
Moggali putta thėródayó nitthitó.

Ekáhań upardjá só addakkhi migawań gató, kilán manté migėrannė diswa, ėtań wichintayi:
"Migápi ėwań kilanti aranne tinagóchará: nakilissanti kiń bhikkhú sukhdhárawihárinó?"
Attanó chintitań ranno dróchėsi gharan gató: sannápėtuntu sattáhan rájjan tassa addsi, só.

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idea of some other person shall vanish, shall not be regenerated, and yet it does not vanish."

The thero of perfect self-possession called on the youth for the solution of this paradoxical question on the operations of the mind. He became, as it were, involved in perfect darkness, and inquired of him, "Priest, what parable is this?" He replied, "Buddho's parable." On his exclaiming, "Impart it to us;" he rejoined, "only to those do I impart it who have assumed our garb." Obtaining the permission of his parents, he entered into the priesthood for the sake of this parable. The thero having initiated him into the priesthood, he imposed on him, according to the orthodox rules, the task of duly qualifying himself.

This superlatively gifted person having attained that qualification, in a short time arrived at the sanctification of "sotapatti." The thero having ascertained that fact, dispatched him, for the purpose of being instructed, to the thero Chandawajji.

In due course, the priest Siggavo having made him an upasampada, taught him the "vinaya," subsequently the other two branches of religion. Thereafter the youth Tisso, attaining the "vipassanan" sanctification, acquired the mastery of the six branches of doctrinal knowledge, and ultimately he was elevated to a thero. He became as celebrated as the sun and moon. Who has heard his eloquence, without considering it the eloquence of the supreme Buddho himself!

The matters concerning the thero Moggali (concluded.)

The sub-king (Tisso) on a certain day, at an elk hunt, saw in a forest, a herd of elk sporting. Observing this, he thus meditated: "Elks, browsing in a forest, sport. Why should not priests lodged and fed comfortably in wihares, also amuse themselves?" Returning home he imparted this reflection to the king, who conferred the sovereignty

"Anubhósi, imań rajjań, sattáhantu, kumáraka: tató tań ghátayissámi:" ichcháwócha mahípati.
Aháti tamhi sattáhé "twan kénási kisó iti?" "maranassa bhayénáti" wutté: rájáha tań puna,
"Sattá háhań marissanti twań nakili: imé kantan kilissanti yati, táta, sadá maranasańnino"
Ichchéwań bhátará wuttó, sásanasmin pasídi só; kálina migawań gantwá thérań addakkhi sannatań,
Nissinnań rukkhamúlasmiń só Mahádhammarakkhitań, sálasákháya nágéna wijántamanásawań.
"Ayań théró wiyáhamp i pabbajja Jinasásané, wiharissankadá ranné?" iti chintayi mánawó.
Théró tassa pasádatthań, uppamitwá wiháyasá, gantwá Asókárámassa pokkharannó jalé thitó;
Akásé thapayitwána chíwaráni waráni só, ógáhitwá pokkharanin gattáni parisinchatha,
Tań iddhiń uparájá só diswátiwa pasídiya "ajjéwa pabbajissanti" buddhimákáti buddhimá.
Upasankamitwá rájánan pabbajjań yáchi sádaro. Niwáritu masakkontó, tamádáya mahípati,
Mahatá pariwáréna wihárамagamá sayan: pabbaji só Mahádhammarakkhitatthérasantiké.

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on him for seven days to solve this question,—addressing him thus: "Prince, administer this empire for seven days: at the termination of that period I shall put thee to death." At the end of the seventh day, he inquired of him, "From what cause hast thou become so emaciated?" when he answered, "From the horror of death." The monarch thereupon rejoined, "My child, thou hast ceased to take recreation, saying to thyself,—'in seven days I shall be put to death.' These ministers of religion are incessantly meditating on death, how can they enter into frivolous diversions?"

He who had been thus addressed by his brother, became a convert to that religion. After the lapse of some time, going to an elk hunt, he perceived seated at the foot of a tree, and fanned by an elephant with the bough of a sal tree, the thero Mahadhammarakkhito, perfect in piety, having overcome the dominion of sin. The royal youth indulged in this reflection: "When shall I also, like unto this thero, initiated into the priesthood, be a dweller in the forest?"

The thero, to incline his heart (to the faith), springing aloft, and departing through the air, alighted on the surface of the tank of the Asokarama temple; and causing his robes to remain poised in the air, he dived into the tank, and bathed his limbs.

The superlatively wise sub-king upon seeing this miracle, overjoyed thereat, resolved within himself, "This very day will I be ordained a priest. Repairing to the king, the zealous convert supplicated for permission to become a priest. Unwilling to obstruct his wish, the sovereign, conducting him himself with a great concourse of attendants, proceeded to the temple. He (the under-king) was ordained by the thero Mahadhammarakkhito. On the same occasion with himself, one hundred thousand persons (were ordained.) There is no ascertaining the number of those who became priests from his example.

Saddhiń ténéwa chatu satan sahassáni narápicha, anu pabbajitánantu ganandnań nawijjati.
Bháginéyyó narindassa Aggibrahmátiwissutó ahósi rannno dhitáya Sanghamittáya sámikó.
Tassá tassa sutóchápi Sumano námanámako yáchitwa sópi rájánań uparájéna pabbaji.
Uparájassa pabbajjá tassásókassa rájinó chatuthé ási wassamhi mahájanahitódaya:
Tatthéwa upasampannó sampanna upanissayó ghatentó uparájá só chhalabhinnó rahá ahu.
Wiháré té samáraddhé sabbé sabbapurésupi sádhukań tihi wassébi nitthápésuń manóramé.
Thérassa Indaguttassa kammádhitthdyakassatu iddhiyáchásu nitthási Asókaramasawhayó.
Jinéna paribhuttésu thanésucha, tahiń, tahiń, chétiyáni akárési ramaniyáni bhúpati.
Puréhi chaturásiti sahasséhi samantató, lékhé ékáham ánésuń wihárá nitthitá iti.
Lékhé sutwá, mahárájá, mahátéjiddhiwikkamó, kátu, kámo sakinyéwa sabbá ráma mahámahań,
Purabhériń charápési "sattamé diwasé itó sabbárámamaho hótu sabbadésésu ékadá:"
"*Yójané yójané dentu mahádánan mahitalé. Karontu gámárámánan maggánancha wibhúsanań:*"

The renowned Aggibrahma was the son-in-law of the king, being the husband of Sanghamitta the sovereign's daughter. Her, and his son, prince Sumano, having obtained the sanction of the king, was ordained at the same time as the sub-king.

It was in the fourth year of king Asoko's reign that, for the spiritual happiness of the people, the ordination of the sub-king took place. In the same year this sub-king, gifted with wisdom, became upasampada, and exerting himself by virtue of his former piety, became sanctified with the six supreme attributes.

All these individuals in different towns, commencing the construction of splendid wihares, completed them in three years. By the merit of the thero Indagutto, and of that of the undertaker of the work, the wihare called Asokaramo was also completed in that time. At the places at which the vanquisher of the five deadly sins had worked the works of his mission, the sovereign caused splendid dagobas to be constructed. From eighty four thousand cities (of which Pupphapura) was the centre, dispatches were brought on the same day, announcing that the wihares were completed. Having heard these dispatches read, the glorious, the superlatively gifted, the victorious, sovereign having resolved on having a great festival of offerings at all the temples at the same moment, caused to be published by beat of drums, through the capital,—"On the seventh day from hence, throughout all the kingdoms in the empire, let there be a great festival of offerings held on the same day. Throughout the empire, at the distance of each yojana, let there be great offerings bestowed. Let there be decorating of the roads to villages as well as temples. In all the wihares, let almsgiving to the priesthood be kept up in every respect, as long as practicable, and liberally as means will allow.

" Wihárésúcha sabbésú bhikkhusanghassa sabbathá mahádánáni, wattentu yathá kálan yathá balan."
" Dípamálá pupphamálá lankárécha, tahin, tahin, turiyéhicha sabbéhi upaháran anékadhá."
" Upósathangá nádáya sabbé dhamman sunantucha, pújáwisésé nékécha karontu tadahúpicha."
Sabbé, sabbattha, sabbatthá, yathá nantádhikápicha pújá sampatiyá désun déwalóka manóramá.
Tasmin diné mahárájá sabbálankárabhúsitó sahóródhó saháмachchó, balóghapariwárító,
Agamási sakáráman, bhindantówiya médinin: sanghamajjhamhi atthási, wanditwá sanghamuttaman.
Tasmin samágamé ásun asíti bhikkhu kótiyó; ahésun sata sahassan tésu khínásawá yati,
Nawuti sata sahassáni ahú bhikkhuniyó tahin; khínasawá bhikkhuniyó sahassan ásu tásutu.
Lókawiwaranan náma pátihiran akánsu té khínásawá pasádatthan Dhammásókassa rájinó.
Esásókóti náyittha puré pápéna kammuná, Dhammásókóti náyittha pachchhá punnéna kammuná.
Sammuddapariyantan só Jambúdípan samantató passi sabbé wihárécha nāná pujáwibhúsité.
Atíwatuttho té diswá sangan puchchhi nisídiya: " kassa, bhanté, parichchágó mahásugatasásané ?"

At those places, decorated with festoons of lamps and garlands of flowers, in various ways, and joyous with every description of music, let a great procession be celebrated. And let all persons duly prepared by a life of righteousness, listen to the doctrines of the faith, and let innumerable offerings be made on that day."

Accordingly, in all places, all persons, in all respects, as if they were the felicitous Dewaloka heavens, each surpassing the other, bestowed offerings.

On that day, the king, decorated with all the insignia of royalty, and surrounded by his ministers mounted on elephants and horses, with all the pomp and power of state, proceeded, as if cleaving the earth, to the temple built by himself. Bowing down to the chief priest, he took up his station in the midst of the priesthood.

In that congregation there were eighty kotis of priests. Among them there were one hundred thousand ministers of religion who had overcome the dominion of sin. There were also ninety lacs of priestesses, of whom a thousand priestesses had overcome the dominion of sin. These sanctified persons, for the purpose of gratifying king Dhammasoko, performed a miracle for the manifestation to the world, of the truth of their religion.

On account of his former sinful conduct (in having murdered his brothers), he was known by the name of Asoko. Subsequently, on account of his pious character, he was distinguished by the name of Dhammasoko. (By the power of a miracle), he saw all the wihares situated in every direction throughout the ocean-bound Jambudipo, resplendent with these offerings. Having thus beheld these wihares, exceedingly overjoyed, he inquired of the priesthood: " Lords! in the religion of the deity of felicitous advent, whose act of pious bounty has

Thèró Moggaliputtó só raṇṇo paṇṇahaṅ wiyákari: "dharamánépi Sugaté natthichágí tayá samó."
Taṅ sutwá wachanaṅ bhíyótuṭṭhó rájá, apuchchhi taṅ "buddhasásanadáyádó hoti khó mádisó iti?"
Thèrótu rájaputtassa Mahindassúpanissayaṅ, tathèwa rájadhitáya Saṅghamittáya pekkhiya;
Sásanassábhiwuddhincha taṅ hètukamawekkhiya, pachchhá bhásatha rájánaṅ só sásanadhurandharó:
"Tádisópi maháchágí dáyákó sásanassatu pachchayadáyakóchèwa wuchchaté manujádhipa."
"Yótu puttaṅ dhitaranwá pabbajjápési sásané; só sásánassa dáyádó hóti, nó dáyakó api."
Atha sásanadáyádábhawamichchhaṅ mahípati Mahindaṅ Sanghamittancha ṭhité tattra apuchchhatha:
"Pabbajissatha kiṅ tátá, pabbajjá mahatí matá?" pitunó wachanaṅ sutwá pitaraṅ té abhásiuṅ.
"Ajjèwa pabbajissáma, saché twaṅ, dèwa, ichchhasi; amhancha lábhó tumhancha pabbajjáya bhawissati."
Uparájassa pabbajjaṅ kálató pabhutíhi, só sáchápi Aggibrahmassa, pabbajjá kata nichchhayá.
Uparajjaṅ Mahindassa dátukámópi bhúpati, tatópi adhikáyáti pabbajjaṅyèwa róchayi.
Piyaṅputtaṅ Mahindancha buddhirúpabalóditaṅ, pabbajjápési samahaṅ Saṅgamittancha dhítaraṅ.

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been the greatest?" The thero, the son of Moggali, answered the sovereign's inquiry: "Even in the life-time of the deity of happy advent a benefactor equal to thee did not exist." Hearing this announcement, the king greatly pleased, again thus inquired of him: "Can a person circumstanced as I am, become a relation of the religion of Buddho?" The thero perceiving the perfection in piety of Mahindo the son, and of Sanghamitta the daughter, of the king, and foreseeing also that it would be a circumstance tending to the advancement of the faith, this supporter of the cause of religion, thereupon thus addressed the monarch: "Ruler of men! a greater donor and benefactor to the faith even than thou art, can be called only a benefactor; but he who causes a son or daughter to be ordained a minister of our religion, that person will become not a 'benefactor,' but a 'relation' of the faith.

Thereupon, the sovereign desirous of becoming the "relation of the faith," thus inquired of Mahindo and Sanghamitta, who were present, "My children, it is declared that admission into the priesthood is an act of great merit. What (do ye decide) will ye be ordained?" Hearing this appeal of their father, they thus addressed their parent: "Lord, if thou desirest it, this very day will we be ordained. The act of ordination is one profitable equally to us and to thee." Even from the period of the ordination of the sub-king and of the Aggibrahma, he and she had been desirous of entering the priesthood. The king who had resolved to confer the office of sub-king on Mahindo, attached still more importance to his admission into the priesthood. He with the utmost pomp celebrated the ordination of his beloved son Mahindo, distinguished by his wisdom and his personal beauty, and of his daughter Sanghamitta. At that period this Mahindo, the delight of the monarch, was twenty,

Tadá wísati wassó só Máhindó rájanandakó, Sanghamittá rája-dhitá atthárasasamá tadá.
Tadahíwa ahú tassa pabbajjá upasampadá; pabbajjá sikkhadá-nancha tassácha tadahú ahú.
Upajjháyó kumárassa ahu Moggali sawhayo; pabbájési Mahá-déwathéro; Majjhantikó pana
Kammawáchań aká: tasmiń sópasampadamandalé, arahattań Mahindo só pattó sapatisambhidań.
Sanghamittáyupajjháyá Dhammapáláti wissuta, áchriyá Ayu-páli, kálé sási anásawá.
Ubhó-sásanapajjótá Lańkádipópakarinó chhatthé wassé pabba-jińsu Dhammásókassa rájinó.
Mahá Mahindó wasséhi tíhi dípappasádakó, pitakattayamuggan-hi upajjháyassa santiké.
Sá bhikkhuní chandalékha Mahindo bhikkhusuriyo Sambuddha-sasanákásań té sadá sobhayuń tadá.
Puré Pátaliputtamhá wané wanacharó charań, kuntakinnariyá saddhiń sanwásań kappáyí kira.
Téna sanwásamanwáya sá putté janayí duwé; Tisso jetthótu, kanitthotu Sumittonáma námako.
Maháwaruna théraasa kálé, pabbajjasantiké, arahattań pápuniń-su, chhalabhinná gunań ubhó.
Pádé Kítawisénási putthó jetthó sawédanó áha putthó kanitthena "bhésajja pasatań ghatań."

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and the royal daughter Sanghamitta was eighteen years old. His ordination and (elevation to) the upasampada took place on the same day. Her ordination and qualification (for upasampada, not being eligible thereto at her age) also took place on the same day. The thero named Moggali, was the preceptor "upajjhayo" of the prince. The thero Mahadevo initiated him into the first order of priesthood. The thero Majjhantiko performed the "kammawachan." In that very hall of upasampada ordination, this Mahindo, who had attained the requisites for the priesthood, acquired the sanctification of "arahat." The priestess Dhammapati became the upajjhaya, and the priestess Ayupali the instructress of Sanghamitta. In due course she overcame the dominion of sin (by the attainment of arahat.) Both these illuminators of the religion were ordained in the sixth year of the reign of Dhammasoko, the benefactor of Lanka. The great Mahindo, the illuminator of this land, in three years learned from his preceptor the "pitakattaya."

As the moon and sun at all times illumine the firmament, so the priestess Sanghamitta and Mahindo shone forth the light of the religion of Buddho.

Previously to this period, a certain pilgrim departing from Patiliputto, and while wandering in a wilderness, formed a connection with a young female kuntikinnarya (a fabulous animal.) By her connection, with him, she brounght forth two children,—the elder was called Tisso and the younger Sumitto. In due course of time, these two having entered into the priesthood under the tuition of the thero Maha Waruno, and having acquired the six perfections of religious knowledge, attained the sanctification of "arahat." Tisso the elder was suffering from an ulcer in his foot, occasioned by the puncture of a thorn. The younger having inquir-

Raññó niwédanań, rańńó gilánapachchayépicha sappi, atthan-cha charanań pachchhábhattań paṭikkhipi.
"Piṇḍáyaché charań sappiń labhasé twań tamáhara" ichcháha Tissathéró só Sumittań théramuttamań.
Piṇḍáya charatań téna naladdháhań pasatań ghatań, sappikum-bhasaténápi wiyádhijátó asáddhiyó.
Ténéwawiyádhiná théró pattó áyukkhayańtikań ówaditwáppamá-déna nibbátuń mánasań aká.
Akásamhi nisíditwá téjó dhátuwaséna só, yathádruchin, adhiṭṭhá-ya sariráń parinibbutó.
Jálá sarirá nikkhamma nimmansań chhárikan ḍhahi thérassa sakalań káyań aṭṭhikánitu nó dahi.
Sutwá nibbutimétassa Tissathérassa, bhúpati agamási sakárámań janógha pariwáritó.
Hatthi kandhé ṭhitó rájá tánaṭṭhináwaróhayi káretwá dhátusak-kárań tassa wiyádhim apuchchhi tań.
Tań sutwá játasańwégó puradwárésu káriya sudháchitań pok-kharaniń bhésajjánancha púriya.
"Pápési bhikkhusańghassa bhésajjáni diné diné, máhotu bhikkhu-sańghassa bhésajjań dullabhań" iti.
Sumittathéró nibbáyi chańkamantówa chańkamé; pasídi sása-nétiwa ténápicha maháyanó.

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ed (what would alleviate him), he replied, "a palm-full of clarified butter, to be used as medicine;" but he (Tisso) interdicted his want being made known to the king; its being supplied from the allowances granted by the king to infirm priests; or that for the sake of clarified butter, he should proceed in search of it (at an unorthodox time) in the afternoon. "If in thy (orthodox forenoon) pilgrimage to beg thy (daily) alms, thou shouldst receive some clarified butter, that thou mayst bring." Thus the exalted thero Tisso instructed the thero Sumitto. A palm-full of clarified butter not being procurable by him in his alms-pilgrimage, a disease was engendered which could not be subdued by a hundred caldrons of clarified butter. By this very disease, the thero was brought to the close of his existence. Preaching to others on "non-procrastination," he prepared his mind for "nibbuti." Seated, poised in the air, pursuant to his own wish, he consumed his corporeal substance by the power of flames engendered within himself, and attained "nibbuti." From the corpse of the thero flames issuing, it was converted into fleshless ashes; but they did not consume any of the bones in the whole of his corpse.

The sovereign hearing of the demise of this thero Tisso, attended by his royal retinue, repaired to the temple built by himself. The king causing these relics to be collected, and placing them on his state elephant, and having celebrated a festival of relics, he inquired of what malady he died. Having heard the particulars, from the affliction created in him, he caused to be constructed at (each of the four) gates of the city, a reservoir made of white chunam, and filled it with medicinal beverage, saying, "Let there not be a scarcity of medicines, to be provided daily for the priesthood."

The thero Sumitto attained "nibbuti" while in the act of performing "chankman," (taking his walk of meditation) in the chankman hall. The world at large, in consequence of this event, became greatly devoted to

Kuntiputtá duwé thérá té lókahitakárinó nibbáyinsu Asókassa rañnó wassamhi atthamé.
Tatópabhuti sanghassa lábhotíwamahá ahu; pachchhá pasannácha janá yasmá lábhań pawáttayuń.
Pahínalábhasakkárá titthiyá lábhakáraná, sayań kásáyam ádáya wasińsu sahabhikkhuhi.
Yathá sakancha té wádan buddhawádóti dípayuń; yathá sakancha kiriyań akarińsu yathá ruchiń.
Tató Moggali puttó só théró thíragunódayó sásanabbudamuppannań diswá tam atikkhalań;
Tassópasamané kálań díghadassi awekkhiya: datwá Mahindathérassa mahabhikkhuganań sakań,
Uddhagangáya ékówa Ahógangamhi pabbaté wiháasi sattawassáni wiwékamanubrúhayań.
Titthiyánań bahuttácha, dubbachattácha, bhikkhawó tésań kátuń nasakkhińsu dhamména patisédhanań.
Ténéwa Jambudípamhi sabbárámésu bhikkhawó satta wassáni nákansu upósathapawáranań.
Tań sutwána mahárájá Dhammásókó mahâyasó ékań amachchan pésési Asókarámamuttamań.

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the religion of Buddho. These two theros, descended from the kuntikinnarya, attained "nibbuti" in the eighth year of the reign of Asoko.

Thenceforward, the advantages accruing to the priesthood were great. By every possible means the devoted populace kept up these advantages.

The heretics who had been deprived of the maintenance (formerly bestowed on them by the king), in order that they might obtain those advantages, assuming the yellow robes (without ordination), were living in the community of the priesthood. These persons, whenever (they set up) a doctrine of their own, they propounded it to be the doctrine of Buddho. If there was any act of their own (to be performed), they performed it according to their own wishes (without refeience to the orthodox rules).

Thereupon, the thero, son of Moggali, of increasing piety and faith, observing this dreadful excrescence on religion, like unto a boil, and having, by examining into futurity, ascertained by his profound foresight, the period at which the excision of this (excrescence would take place;) transferring his fraternity of numerous disciples to the charge of the thero Mahindo, he sojourned for seven years in solitude, indulging in pious meditation, at the Ahoganga mountain (beyond the Ganges), towards the source of the river.

In consequence of the numerical preponderance, and the schisms of these heretics, the buddhist priests were incapable of regulating their conduct according to the rules of the orthodox faith. From this very cause, in all the buddhistical temples in Jambudipo, the priests were incapable of observing the rites of "uposatho" and "pawaranan" for a period of seven years, (as none but orthodox ministers could be admitted to those rites.)

The superlatively-gifted great king Dhammasoko, hearing of this (suspension of religious observances for seven years) dispatched a minister to the chief temple Asokorama, with these orders: "Having repaired

"Gantwádhikaraṇaṅ étaṅ upasamma upósathaṅ, kárélhi bhikkhu-saṅghéna mamárámé tuwaṅ iti."
Gantwána sannipátetwá bhikkhusaṅghaṅ sadummati "upósathaṅ karóthdti" sáwési rájasasanaṅ.
"Upósathaṅ titthiyéhi nakaroma mayaṅ" iti; awócha bhikkhu-saṅgho taṅ ámachchaṅ mulhamánasan.
Só machchó katipáyánaṅ théránaṅ paṭipáṭiyá achchhindi asiná sísaṅ "kárémi naṅ upósathaṅ."
Rájabhátá Tissathéró taṅ diswá kiriyaṅ, lahuṅ gantwána tassa ásanné ásanaṅhi nisídi só.
Théraṅ diswá amachchó só, gantwá raṇṇo niwédayi sabbaṅ pa-wattiṅ. Taṅ sutwá, játaddho mahípati,
Sígháṅ gantwá, bhikkhusaṅghaṅ puchchhi ubbiggamánasó "ewaṅ katéna kamména kassa pápaṅ siyá?" iti.
Tésaṅ apaṇḍitá kéchi "pápaṅ tuyihantu;" kéchitu "ubhinnan-chátu;" áhaṅsu "natthi tuyihaṅti" paṇḍitá,
Taṅ sutwána maháraja "samattho atthi bhikkhunó, wimatiṅ mé winódetwa, kátuṅ sásánapaggahaṅ?"
"Atthi Moggaliputtó só Tissatthéró, rathésaha!" ichchâha saṅ-ghó rájánaṅ rájá tatthási sádaro.
Wisuṅ bhikkhú sahasséna chatuhi pariwárité théré, narasahassé-na amachché chaturó tathá,

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thither, do thou, adjusting this matter, cause the ceremony of "uposatho" to be performed by the priesthood at my temple.

This ignorant minister, having repaired thither and assembled the priests, thus shouted out the commands of the sovereign: "Perform ye the ceremony of uposatho." The priesthood thus replied to the embicile minister: "We will not perform the ceremony of 'uposatho' with the heretics." The minister exclaiming, "I will have the 'uposatho' performed, with his own sword he decapitated several of the theros in the order in which they sat. The thero Tisso, the younger brother of the king, perceiving this proceeding, rushing close to him (the minister), placed himself on the seat (of the thero last slaughtered). The minister recognizing that thero, repairing (to the palace) reported the whole of the occurrence to the king. Hearing this event, the king, deeply afflicted, and in the utmost perturbation, instantly repairing (to the temple), inquired of the priesthood: "By the deed thus done, on whom will the sin fall?" Among them, a portion of the ill-informed declared, "The sin is thine:" another portion announced, "Both of you:" the well informed pronounced, "Unto thee there is none."

This great king having heard these (conflicting) opinions (exclaimed), "Is there, or is there not, any priest of sufficient authority (among you) who alleviating my doubt, can restore me to the comforts of religion?" The priesthood replied to the sovereign: "O, warrior king! the thero Tisso, the son of Moggali, is such a person." The king instantly conceived a great veneration for him. On that very day, in order that the thero might be brought on his invitation, he dispatched four theros, each attended by one thousand priests; in like manner four ministers, each attended by a thousand followers. On the message being delivered by these persons, (the thero) did not accept the invitation.

Tadahéyéwa pésési attanó wachanéna só théran ánétumé ; téhi tathá wutté : anágami.
Tan sutwá, puna, aṭṭhaṭṭha, théré, machchhécha pésayi, wisun sahassa purisé ; pubbéwéya anágami.
Rájá puchchhi "kathan théró ágachchéya nukhó ?" iti : bhikkhu áhansu thérassa tasságamana kárauan :
"Hohi, bhanté,' upatthambhó kátun sásanapaggahan ' iti wutté,' mahárájá, théró éhiti só" iti.
Punópi théré machchhécha rájá sólasa sólasé wisun sahassa purisé tathá watwána pésayi.
" Théró mahallakattépi nárohissati yánakan ; théran gangáya náwáya ánéthátícha " abbruwi.
Gantwá té tan tathá wóchun ; só tan sutwáwa uṭṭhahi ; náwáya théran ánésun rájá ; pachchuggami tahin.
Jánumattan jalan rájá gahetwá dakkhinan karan, náwáya otarantassa thérassádá sagárawó.
Dakkhinan dakkhinéyó só karan rannónukampakó álambitwánukampáya théró náwáya otari.
Rájá théran nayitwána, uyánan Ratiwaddhanan thérassa pádé dhówitwá makkhetwácha nisídiya.
Samattha bháwan thérassa wímansantó mahípati "daṭṭhukámó aham, bhanté, paṭihíranti," abruwi.
"Kinti ?" wutté : "mahikampan," áha : tan punaráha só "sakaláyékadésáya ?" "Tan kampan daṭṭhumichchhasi ?"

Hearing this result to the mission, he dispatched eight theros and eight ministers, each with a retinue of one thousand followers. As in the former instance, he again declined coming. The king inquired, " What can the cause be that the thero does not come?" The priests informed him what could procure the attendance of that thero, thus : " Illustrious monarch, on sending him this message, ' Lord ! vouchsafe to extend thy aid to restore me to the faith,' the thero will come."

Again another time, the king adopting that very message, sent sixteen theros and sixteen ministers, each with a retinue of a thousand persons. He thus instructed (the mission) : " The thero on account of his great age will not be disposed to mount a conveyance ; do ye therefore transport the thero in a vessel by the river." They having repaired thither, delivered their message. He, in the very act of hearing the message, rose. They conveyed the thero in a vessel. The king (on his approach) went out to meet him. The monarch (proceeding into the river) till the water reached his knees, with the profoundest respect offered the support of his right shoulder to the disembarking thero. The benevolent thero, worthy of every offering, out of compassion, accepting the proffered right arm of the sovereign, disembarked from the vessel. The king conducting the thero to the pleasure garden Ratiwaddhane, bathing his feet and anointing them, caused him to be seated. The sovereign, with the view of trying the supernatural power of the thero, said to him : " Lord, I am desirous of witnessing a miracle." On being asked what (miracle)? He replied, " an earthquake." He (the thero) again asked, " the earthquake thou wishest to see, is it to be of the whole earth, or of a limited space ? Inquiring which is the most miraculous, and learning that

"Kó dukkaróti?" puchchhitwá "ékadésáyakampanań dukkaranti" sunitwána "tań datthukámatábruwi."
Rathań, assań, manussácha, pátińchódakapúritań, théró yójanasímáya antaramhi chatuddisé,
Thapápetwá tadangéhi sahatań yójanań mahi. chálési iddhiyá tattra nisinnassacha dassayi.
Ténámachchéna bhikkhúnań maranénattanópicha pápassatthi natthittań thérań puchchhi mahipati.
"Patichchakammań natthiti kiliṭṭhań chétannań winá" théró bodhisi rájánań, watwá "tittira" játakań.
Wasantó tattha sattáhań rájúyyáné manóramé sikkhápési mahipálań sambuddhasamayań subhań.
Tásmiń yéwacha sattáhé duwé yakkhé mahipati pésetwá, mahiyań bhikkhú asésé sannipátayi.
Sattamé diwasé gantwá sakárámań manóramań, kárési bhikkhusańghassa sannipátamasésató,
Thérénasaha ékanté nisinnó sáni antaré, ékékań laddhiké bhikkú pakkasitwána santikań,
"Kiń, wádi Sugató bhanté?" iti puchchhi mahipati; té sassatádikan diṭṭhiń wiyákarińsu yathá sakań.
Té michchhádiṭṭhiké sabbé rájá uppabbajápayi, sabbé saṭṭhi sahassáni ásuń uppabbajápitá.

"an earthquake confined to a limited space was the most miraculous," he declared that he was desirous of witnessing that.

The thero within a boundary—the four sides of which were a yojano in extent—having placed (on each side) a chariot, a horse, a man, and a vessel filled with water, by his supernatural power he caused the half of those things, together with the ground within the boundary to quake, (the other half, placed beyond the boundary, not being affected). He manifested this miracle to him who was there seated.

The king inquired of the thero whether a sin had or had not been committed, on account of the sacrilegious murder of the priests, by his own minister. The thero propounding to the king the jataka called "tittira," consoled him by declaring, "Excepting there be wilful intention, there can be no sin." Sojourning in that delightful royal pleasure garden for seven days, he made the sovereign conversant with the inestimable doctrines of the supreme Buddho.

The king within those seven days having sent two yakkhos, caused all the priests in Jambudipo to be assembled. On the seventh day going to the splendid temple built by himself, he directed the whole priesthood, without any omission, to assemble. Seated together with the thero within the curtain, and calling up to him, one by one, the heretic priests: "Lord," inquired the sovereign, "of what religion was the deity of felicitous advent?" Each, according to his own faith, propounded the "sassata," and other creeds (as the religion of Buddho). The king caused all those heretic priests to be expelled from the priesthood. The whole of the priests thus degraded were sixty thousand. He then asked the orthodox priests, "Of what religion is the deity of happy advent?" They replied, "The religion of investigated (truth.)" The sovereign then addressed the thero: "Lord! is the supreme Buddho himself of that

Apuchchhi dhammiké bhikkhú "kiń wádi Sugato?" iti: "wibhajja wáditáhansu:" tań thérań puchchhi bhúpati,
"Wibhajja wádi Sambuddhó hóti, bhantéti?" áha; só thérő "ámáti:" tań sutwá rájá tuṭṭhamáno, tadá,
"Sańghówa sódhitó yasmá, tasmá sańghó upósathań, karótu, bhanté;" ichchéwa watwá thérassa, bhupati,
Sańghassa rakkhań datwána nagarań páwisi subhań. Sańghó samaggo hutwána tadákási upósathań.
Thérő anékasańkhamhi bhikkhusańghé wisáradé, chhalabhiññé, tépiṭaké, pabhinnapaṭisambhidé,
Bhikkhu sahassań uchchini, kátuń saddhammasangahań. Téhi Asókárámamhi akásaddhammasaṅgahań
Maháksassapathérócha Yasatthérócha kárayuń yathá té; dhammasangítiń Tissatthéröpi tań yathá.
Kathá watthuppakaraṇań parawádappamaddanań abhási Tissatthérócha tasmiń sangitimaṇḍalé.
Ewań bhikkhu sahassína rakkhánańdsókarájinó ayań nawahi máséhi dhammasangíti niṭṭhitá.
Raṇṇó sattarasé wassé, dwásattatisamó isi, mahápawáraṇáyań só sańgítiń tań samápayi.
Sádhukáran dadantíwa sásanaṭṭhitikáraná sańgítipariyósáné akampittha mahámahí.
Hitwá seṭṭhabrahmawihárampi manuṇṇań jéguchchhań sásanahéto naralókań ____________

'vibhajja' faith?" The thero having replied "yes," and the king having heard that answer, overjoyed, "Lord," he exclaimed, "if by any act the priesthood can recover their own purity, by that act let the priesthood (now) perform the "uposatho." Having thus addressed the thero, and conferring the royal protection on the priesthood, he re-entered the celebrated capital. The priesthood restored to unanimity of communion, then held the "uposatho."

The thero from many asankya of priests, selected a thousand priests of sanctified character—possessing the six perfections of religious knowledge, and versed in the "tepitika," and perfect in the four sacerdotal qualifications—for the purpose of holding a convocation. By them the convocation on religion was held: according as the theros Mahakassapo and Yasso had performed the convocations (in their time), in like manner the thero Tisso (performed) this one. In that hall of convocation, the thero Tisso preached a discourse illustrative of the means of suppressing doubts on points of faith.

Thus, under the auspices of king Asoko, this convocation on religion was brought to a close in nine months by these priests.

In the seventeenth year of the reign of this king, this all-perfect minister of religion, aged seventy two years, conducted in the utmost perfection, this great convocation on religion, and the "pavaranan."

At the conclusion of the convocation, on account of the re-establishment of religion, the great earth, as if shouting its "sadhu!" quaked.

The instrument of this mission having left his supreme residence in the brahma loka world, and descended to this impure human world, for the advancement of religion—who, capable of advancing the cause of religion, would demur?

ágammamaká sásanakichchań; katakicho kóndmańņo sásańakichchamhi pamajjéti?

Sujanappasádasańwégatthdya katé mahdwańsé "tatiyadhamma-sangítińáma" pańchamó parichchhédo.

Chattho Parichchhedo.

Wangésú Wanganagaré Wangardjá ahu puré: Kálingarańņo dhitási mahési tassa rájino.

Só rájá déwiyá tassá ékań alabhi dhitarań: némittá wiyákarum tassá sańwásań migarájinó.

Atíwa rúpini ási. atíwa kámagiddhiní; déwína déwiyáchápi lajjáyási jiguchchhitá.

Ekákíni sá nikkhamma sérichára sukhatthiní, satthéna saha ańņátá agá Magadhagáminá.

Lálaratthé attawiyá síhó satthambhiddhawi annanttha, sésá dháwinsu, síhágatadisantu sá.

Gańhitwá gócharań síhó gachchhań diswá tamárakå ratto upágaldlento, lagulań pattakannako,

Sá tań diswá, saritwána némittawachanań sutań, abhítá tassa angáni, ranjayanti, parámasi.

Tassá phasséna atirittó, pitthiń dropiyásutań síhó sakaguhań netwá, táya sańwásamáchari.

The fifth chapter in the Mahawanso, entitled, "the third convocation on religion," composed alike to delight and afflict religious men.

Chap. VI.

In the land of Wango, in the capital of Wango, there was formerly a certain Wango king. The daughter of the king of Kalinga was the principal queen of that monarch.

That sovereign had a daughter (named Suppadewi) by his said queen. Fortune-tellers predicted that she would connect herself with the king of animals (the lion). She grew up lovely in person, and was ardently inflamed with amorous passions. By both the king and queen, a degrading sense of shame was felt.

This (princess) while taking a solitary walk, unattended and disguised, decamped under the protection of a caravan chief who was proceeding to the Magadha country.

In a wilderness in the land of Lala, a lion chased away the caravan chief. The rest fled in opposite directions: she (advanced) in that in which the lion approached.

The lion, prowling for prey, observing her approaching from a distance, inflamed with passion, wagging his tail and lowering his ears, approached her. She observed him; and recollecting the prediction she had heard of the fortune-tellers, freed from all fear, exciting him, caressed him. By her having thus fondled him, his passion being roused, the lion placed her on his back, and conveying her to his den, he lived with her. In due

Téna sańwásamanwáya kálena yamaké duwé, puttancha dhítaranchá ti rájadhítá janési sá.
Puttassa hatthapádésu síhákárá, tato aká námena Síhabáhuń, tań dhitarań Síhasíwalíń.
Putto sólasawassó só, matarań puchchhi sańsayań "twań pitácha nó, amma, kasmá asadisí" iti ?
Sá sabbamabrawí tassa, "kinnuyámáti ?" sobrawí "guhań thakéti, tátá, té pásánéndti," sábrawí.
Mahágukáyathakanań tań khandénádáya só aká ékáhénéwa paññása yójanáni gatágatań ;
Góchardya gaté sihé, dakkhiṇasminhi mátarań, wámé kaniṭṭhiń katwána, tató sígkań apakkami.
Niwásetwána sákhanté, pachchhantagámamágamuń ; tatthási rájadhítáya mátalassa sutó tadá,
Sénápati Wangarańño ṭhito pachchantasádhaná, nisinnó waṭamúlé só, kammań tań sańwidhápayań,
Diswá té puchchhi ; tań wóchuń, "aṭawiwásino mayań" iti : só dápayi tésań watthání, dhajanípati.
Tánáhésuń uḷárání ; bhattań paṇṇésu dápayi, sowannabhájanánásuń tesan puńńena tánicha.
Téna só wimhitó puchchhi, "ké tumhéti ?" chamúpati : tassa sá játi gottáni rájadhítá niwédayi.

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course of time, by her connection with him, this princess gave birth to twins—a son and a daughter. They partook of the nature of the lion in the formation of their hands and feet. She consequently called him by the name of Sihabahu, and the daughter Sihasiwali.

This son, in his sixteenth year, inquiring of his mother regarding a doubt raised in his mind, "My mother," said he, "from what circumstance is it, that between thyself, our father and ourselves, there is a dissimilarity ?" She disclosed all to him. "Why then do we not depart ?" replied he. "Thy father," she rejoined, "closes up the mouth of the den with a stone."

He taking that which closed the mouth of the great den on his shoulders, proceeded and returned a distance of fifty yojanas on the same day. When the lion had gone to prowl for prey, placing his mother on his right shoulder and his sister on the left, he quickly departed.

Covering their nakedness with leaves, they proceeded to a provincial village. At that time (prince Anuro) the son of the princess's maternal uncle was there. This minister, standard-bearer of the king of Wango, was present at this provincial village, superintending cultivation, seated under a wato tree. The royal standard-bearer seeing their condition, made inquiries. They replied, "We are the inhabitants of the wilderness." He bestowed clothing on them, which (clothes) by the virtue of their piety, became of the greatest value. He gave dressed rice in leaves, which became vessels of gold.

The minister astonished by this (miracle), inquired of them, "Who are ye ?" The princess narrated to him her birth and lineage. This royal standard-bearer, taking with him this daughter of his father's (younger) sister, conducted her to the city of Wango, and made her his wife.

Pituchchhádhitaraṅ taṅ só ádáya dhajanipati, gantwána Wanganagaraṅ saṅwásaṅ táya káppayi.
Sího sighaṅ guhan gantwá, té adiswá tayó jané, addhitó puttásókéna, nachakhádi, nachápiwi.
Dáraké té gawésantó agá pachchantagámaké ubbáhiyati só sócha yaṅ yaṅ gámamúpéti só.
Pachchantawásinó gantwá raṅṅo taṅ paṭiwédayuṅ: "sího piléti té raṭṭhaṅ taṅ, déwa, paṭisédhaya."
Alabhaṅ nisédhakaṅ tassa hatthikkhandhagataṅ, puré "adétu síhadáyiti" sahassaṅ sópachárayi.
Tathéwa dwé sahassáni tínichápi narissaró. Dwísú wárésú warési mátá síhabbhujaṅhi taṅ.
Aggahí tatiyé wáré ápuchchhitwáwa mátaraṅ; dápésiti sahassaṅ taṅ ghátétuṅ pitaraṅ sakaṅ.
Raṇṇo kumáraṅ dassésuṅ; taṅ rájá idamabruwí: "gahité yadi síhé té dammi raṭṭhaṅ tadéwa té."
Só taṅ gantwá guhádwáraṅ, síhaṅ diswáwa áraká, éntaṅ puttasinéhéna wijjhintuṅ taṅ saraṅ khipi.
Saró naláṭamáhachchamétta chitténa tassatu, kumárapádamúléwa niwatto pati bhumiyaṅ.
Tathásiyáwa tatiyaṅ; tató kujjhi migádhipó, tató khittó saró tassa káyaṅ nibbijja nikkhami.
Sakésaraṅ síhasísaṅ ádáyasapuraṅ agá; matassa Wangarájassa sattáháni tadá ahu.

The lion soon returning to his den, and missing these three individuals, afflicted with grief at the loss of his offspring, neither ate nor drank. Seeking these children, he entered the provincial villages; and whatever villages he visited, he chased away the people. The inhabitants of the villages repairing to (the capital), thus implored of the king: "A lion is laying waste thy country: sovereign lord, arrest this (calamity)." Not being able to find any person to slay him, placing a thousand pieces (of money) on the back of an elephant, he proclaimed through the city, "Let it be given to the captor of the lion." In the same manner, the king successively (offered) two thousand and three thousand pieces. The mother on two of these occasions prevented the lion-born youth (from undertaking the enterprise). On the third occasion, without consulting his mother, he accepted the offer; and a reward of three thousand pieces was (thus) bestowed on him to put his own father to death. (The populace) presented this prince to the king. The monarch thus addressed him: "On the lion being destroyed, I bestow on thee that country." He having proceeded to the door of the den, and seeing at a distance the lion approaching,—impelled by his affection for his child,—to transfix him, he (Sihabahu) let fly his arrow at him. On account of the merit of the lion's good intentions, the arrow, recoiling in the air, fell on the ground at the feet of the prince. Even until the third effort, it was the same. Then the king of animals, losing his self-possession (by which the charm that preserved his life was destroyed), the impelled arrow, transpiercing his body, passed through him. (Sihabahu) returned to the city, taking the head of the lion with the mane attached thereto. This occurred on the seventh day after the death of the king of Wango.

Rańńo aputtakattácha, patitáchassa kammuná, sutwáwa rańńo nattuttań, sajánitwáwa mátarań,
Amachchá sannipatitá, akhilá, ékamánasá Síhabáhu kumárassa "rájáhóhiti" abruwuń.
Só rajjań sampatichchhitwá; datwá mátúpatissa tań; Síhasíwalimádáya játabhumiń gató sayań.
Nangarań tattha mápési ahu Síhapuranti tań, arańńe yójana saté gámécháápi niwésayi
Láļaratthé puré tasmiń, Síhabáhu narádhipó rajjań kárési, katwána mahésiń Síhasíwaliń.
Mahési sólasakkhattuń yamakécha duwé duwé puttéjanayi, kálé, sá; Wijayó náma jetthakó,
Sumitto náma dutiyó; sabbé dwattińsa puttaká; kálena Wijayań rájá uparajjébhisichayi.
Wijayó wisamácháro asi; tań parisápicha sáhasáni anékáni dussaháni karińsu té.
Kujjhó mahájano rańńó tamatthań patiwédayi rájá té sańńapetwána, puttań ówadi sádhukań.
Sabbań tathéwa dutiyań ahósi, tatiyampana, kujjhó mahájanó áha: "puttań ghátéhi té" iti.
Rájátha Wijayań tańcha pariwárancha tassa tań sutta satáni purisé, káretwá addhamundaké,
Náwáya pakkhipápetwá, wissajjápési ságaré, tathá tésancha, bhariyáyó, tathéwacha kumáraké,

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The monarch having left no sons, and his virtuous ministers exulting in this exploit (of the prince), having ascertained that he was the grandson of the king, and recognized his mother (to be the king's daughter), they assembled, and with one accord, intreated of the prince Sihabahu, "Be thou king." He having accepted the sovereignty, and conferred it on (Anuro) the husband of his mother, taking with him Sihasiwali, he himself departed for the land of his nativity. There he founded a city which was called Sihapura. In a wilderness a hundred yojanas in extent, he formed villages (in favorable situations for irrigation.) In that capital of the land of Lala, making Sihasiwali his queen consort, the monarch Sihabahu administered the sovereignty. This queen in due course, gave birth on sixteen occasions to twin children. The eldest was named Wijayo, the second was named Sumitto;—altogether thirty two children. At the proper age, the sovereign installed Wijayo in the office of sub-king.

Wijayo became a lawless character, and his retinue were the same: they committed numberless acts of fraud and violence. The nation at large incensed at this proceeding, represented the matter to the king. He censured them (the prince's followers), and his son he severely reprimanded. In all respects the same occurred a second time. On the third occasion, the nation enraged, thus clamoured: "Execute thy son." The king, compelling Wijayo and his retinue, seven hundred in number, to have the half of their heads shaved, and having them embarked in a vessel, sent them a drift on the ocean. In the same manner (in a second vessel) their wives. In like manner their children (in a third). These men, women, and children, drifting in different

Wisuń, wisuń. Té wissattá purisitthikumáraká, wisuń, wisuń, dípakasmiń okkaminsu wasinsucha.
Naggadípóti ṇayittha kumdrókkantadipakó bhariyókkantadipótu Mahindadípakó iti.
Suppdrakėpaṭṭhanamhi Wijayó pana okkami: parisá sáhasénetthahito nawań punáruhi.
Lańkdyań Wijayasandmakó kumáró otiṇṇo tithinamati Tambapaṇṇi dípé, sáldnań yama-
kagunánamantarasmiń nibbátuń sayita diné Tathágatassati.

Sujanappasáddasańwégatthdya katé maháwańsé "Wijaydgamanannámá" chaṭṭhó parichchhédó.

Sattamo Parichchhedo.

Sabbalókahitań katwá, patwá santiń khaṇań, parań, parinibbánamanchamhi nipannó, lókanáyakó,
Déwatá sannipátamhi mahantańhi, Mahdmuni, Sakkań tattra samípaṭṭhań awócha wadanań warań.
"Wijayó Lálawisayá Síhabáhu narindajó ékó Lańkamanúppaṭṭó, sattá machchasatánugó.
Patiṭṭhissati, déwinda, Lańkdya mamasásanań; tasmá saparíwárań tań rakkha Lańkancha, sádhukań."

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directions, landed and settled in different countries. Be it known, that the land in which the children settled is Naggadipo. The land in which the wives settled is Mahindo. Wijayo himself landed at the port of Supparaka (in Jambudipo), but (dreading the hostility of the natives) on account of the lawless character of his band, he re-embarked in his vessel. This prince named Wijayo, who had then attained the wisdom of experience, landed in the division Tambapanni, of this land Lanka, on the day that the successor of former Buddhos reclined in the arbor of the two delightful sal trees, to attain "nibbanan."

The sixth chapter in the Mahawanso, entitled, "the arrival of Wijayo," composed equally to delight and to afflict righteous men.'

Chap. VII.

The ruler of the world, having conferred blessings on the whole world, and attained the exalted, unchangeable nibbana; seated on the throne on which nibbana is achieved, in the midst of a great assembly of devatas, the great divine sage addressed this celebrated injunction to Sakko, who stood near him: "One Wijayo, the son of Sihabahu, king of the land of Lala, together with seven hundred officers of state, has landed on Lanka. Lord of devos! my religion will be established in Lanka. On that account thoroughly protect, together with his retinue, him and Lanka."

Tathágatassa déwindó waché sutwá wisárado, déwassúppalawannassa Lankárakkhań samappayi.
Sakkéna wattamattó só Lankamágamma, sajjukań paribbájakawéséna rukkhamúlamúpáwisi.
Wijayappamukhá sabbé tań apéchcha apuchchhisuń; "ayam, bho, kónu dípóti?" "Lankádípóti;" áha sóiti
Watwá kundikáyań téjalénabhisinchiya.
Suttancha tésań hatthésú lagetwá, nabhaságamá. Dassési sónirúpéna parichárika yakkhini.
Ekó tań wárayantópi rájaputténa, anwagá "gámamhi wijjamánamhi bhawanti sunakhá" iti.
Tassácha sámini tattha, Kúwéni náma yakkhini, nisidi rukkhamúlamhi, kantanti, tápasíwiya,
Diswána só pokkharanińnisinnań tancha tápasiń, tattha naháttwá, piwitwa, ádáyacha mulálayó,
Wárincha pokkharińhéwa; sá utthái tamabrawi: "bhakkhósi mama; titthátí:" atthábaddhówa só naró:
Parittasúttatéjéna bhakkhétuń sá nasakkhuní yáchiyantópi tań suttań nádá yakkhiniyá naró.
Tań gahetwá surungáyań rudantań yakkhini khipi: ewań ékéka sá tattha khipi satta satánipi,
Anáyantésú sabbésú Wijayo bhayasankitó, naddhapanchá yudhó gantwa, diswá pokkharanińsubhań,

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The devoted king of devos having heard these injunctions of the successor of former Buddhos, assigned the protection of Lanka to the devo Uppulwanno (Vishnu). He, in conformity to the command of Sakko, instantly repaired to Lanka, and in the character of a paribajako (devotee) took his station at the foot of a tree.

With Wijayo at their head, the whole party approaching him, inquired, "Pray, devotee, what land is this?" He replied, "The land Lanka." Having thus spoke, he blessed them by sprinkling water on them out of his jug; and having tied (charmed) threads on their arms, departed through the air.

A menial yakkhini (named Kali) assuming a canine form, presented herself. One (of the retinue) though interdicted by the prince, followed her, saying, "In an inhabited village (alone) are there dogs." There (near a tank) her mistress, a yakkhini named Kuwani, was seated at the foot of a tree spinning thread, in the character of a devotee.

Seeing this tank and the devotee seated near it, he bathed and drank there; and while he was taking some (edible) roots and water from that tank, she started up, and thus addressed him: "Stop, thou art my prey." The man, as if he was spell bound, stood without the power of moving. By the virtue of the charmed thread, she was not able to devour him; and though intreated by the yakkhini, he would not deliver up the thread. The yakkhini then cast him bellowing into a subterraneous abode. In like manner, the seven hundred followers also, she one by one odged in the same place.

All these persons not returning, Wijayo becoming alarmed, equipping himself with the five weapons of war, proceeded after them; and examining the delightful pond, he could perceive footsteps leading down only

Apassi muttinnapadań, passi tańchiwa tápasiń "imáya khalu bhachchá mé gahitannúti" chintiya:
"Kiń napassasi bhachchi mé, bhóti, twań?" "iti áha: tań "kiń rájaputta bhachchéhi? piwa naháyáti" áha sá.
"Yakkhini táwa jánáti mama játinti?" nichchhito; sighań sanámań sáwetwá, dhanuńsandháyupágato,
Yakkhiń ádáya giwáya nárácha walayéna, só, wámahatthéna késésu, gahetwá dakkhinénatu,
Ukkhipitwá asiń áha: "bhachché mé déhi, dási! tań márémiti;" bhayatthá sá jiwitań yáchi yakkhini;
"Jiwitań déhi mé, sami, rajjań dajjámi té; ahań karissámitthikichchancha, annań kinchi yathichchhitań."
Adúbhayatthádya sapathań só tań yakkhiń akárayi; "ánéhi bhachché sighanti" wuttemattáwa sánayi.
"Imé chhátáti" wuttá sá, tanduládi winiddisi, bhakkhitánań wánijánań náwatthań wiwidhań bhahuń.
Bhachchá té sádhayitwána, bhattáni wiyanjanánicha; rájaputtań bhójayitwá, sabbéchápi abhunjiyuń.
Dápi tań rájaputténa bhattań bhutwá tirittakań, pinitá mápayitwá sá wasań sólasikań sakań.
Anékábharanalankárabhúsitanga Máranganá, samágantwa narindassa, ganhanti, sá lahuń manań;
Sumápayi punékasmiń rukkhamúlé mahagghiyań sayanań sánipákárasahitań sasugandhikań:

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into the tank; and he there saw the devotee. It occurred to him: "My retinue must surely have been seized by her." "Pray, why dost thou not produce my ministers?" said he. "Prince," she replied, "from ministers what pleasures canst thou derive? Do drink and bathe, (ere) thou departest." Saying to himself, "even my lineage, this yakkhini is acquainted with it," rapidly proclaiming his title, and bending his bow, he rushed at her. Securing the yakkhini by the throat with a "narachana" ring, with his left hand seizing her by the hair, and raising his sword with his right hand, he exclaimed, "Slave! restore me my followers, (or) I will put thee to death." The yakkhini terrified, implored that her life might be spared. "Lord! spare my life; on thee I will confer this sovereignty: unto thee I will render the favors of my sex; and every other service according to thy desire." In order that he might not be involved in a similar difficulty again, he made the yakkhini take an oath. (Thereafter) while he was in the act of saying, "Instantly produce my followers," she brought them forth. Declaring "These men must be famished," she distributed rice and a vast variety of other articles procured from the wrecked ships of mariners, who had fallen a prey to her.

The followers having dressed the rice and victuals, and having served them to the prince, the whole of them also feasted thereon. She likewise having partaken of the residue of the meal bestowed on her by the prince, excited to the utmost pitch of delight, transformed herself (into a girl) of sixteen years of age; and decorating her person with innumerable ornaments, lovely as Maranga herself, and approaching him, quickly inflamed the passion of the chief. Thereupon, she caused a splendid bed, curtained as with a wall, and fragrant with incense, to spring up at the

Diswá tań Wijayó, sabbamáyatimphalamattano, apékkhamáno só táya séyyań kappési rattiyań.
Nipajjińsu tató tassa bhachchá sattasatá tadá báhiré sánipákári pariwariya bhupatiń.
Sutwá yakkhiniyá saddhiń nipannó bhúmipo tahiń, gítawáditasaddantamapuchchi puna yakkhiniń.
Tató sá sakalań rajjań dátukamá sasámino "manussánamimań Lańkań kahámiti" wiyákari.
" Nagaré bhútapó atthi Siriwatthawhayo idha, atthi yakkháhipo yakkhanagaré ; tassa dhitarań,
" Anayitwána ; tammátá áwáhatthdya dhitarań idháhipatino déti ; tahiń yakkhasamágamé,
" Mahantammańgalań hoti ; mahayakkhasamágamó, sattáhamanúpachchhinnań, pawattaticha tań chhanań.
" Tattra mańgalaghósóti ; punidikkhasamágamó nasakká laddhumajjéwa yakkhé máréhi, bhúmipa !"
Tassá tań wachanań sutwá, narindo só tamabrawí ; " adissamamé yakkhé té kathammárémi, kámadé."
" Ahań karómi saddanté, thatwá yakkhánamantaré, téna saññápaténéwa, pahárań déhi, khattiya ;
Mamánubháwató tésań sariré gańhatibrawí." Katwá tathéwa só yakkhé wilayantési khattiyo.
Hantwá yakkhapatiń, rájápilandhassá pilandhanań ; pilandhińsúcha sésánań sésá machchá pilandhanań.

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foot of a certain tree. Seeing this procedure, and foreseeing all the future advantages that were to result to him, he passed the night with her. There, his seven hundred followers on that night slept, outside the curtain, surrounding their sovereign. This (destined) ruler of the land, while reposing there with the yakkhini, hearing the sounds of song and music, inquired of the yakkhini regarding the same. Thereupon, she being desirous of conferring the whole sovereignty on her lord, replied, " I will render this Lanka habitable for men. In the city Siriwattha, in this island, there is a yakkho sovereign (Kalaseno), and in the yakkha city (Lankapura) there is (another) sovereign. Having conducted his daughter (Pusamitta) thither, her mother (Kondanamika) is now bestowing that daughter at a marriage festival on the sovereign there (at Siriwattha). From that circumstance there is a grand festival in an assembly of yakkhos. That great assemblage will keep up that revel, without intermission, for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again : Lord ! this very day extirpate the yakkhos." Hearing this advice of hers, the monarch replied to her : " Charmer of my affections, how can I destroy yakkhos, who are invisible ?" " Prince," replied she, " placing myself in the midst of those yakkhos, I will give a shout. On that signal fall to with blows : by my supernatural power, they shall take effect on their bodies." This prince proceeding to act accordingly, destroyed the yakkhos. The king having put (Kalaseno), the chief of the yakkhos, to death, assumed his (court) dress. The rest of his retinue dressed themselves in the vestments of the other yakkhos. After the lapse of some days, departing from the capital of the yakkhos, and founding the city called " Tambapanni," (Wijayo) settled there.

Nikkhamma yakkhanagarā, katipáhachchayéna, só Tambapaṇṇa-whayaṅ katwá, nagaraṅ tattra saṅwasi.
Agutá rájapamukhá tató satta satá nará, bhassitá náwató bhúmin, gélaṇṇénābhimadditá,
Dubbalá, bhumiyaṅ hatthapánimhi upalimpitá nisídiṅsú; tató tésaṅ "Tambapaṇṇatthapaṇṇiyó."
Téna taṅ kárenénéwa kánanaṅ "Tambapanniti" laddhábhidhéyaṅ; ténéwa lakkhitaṅ dípamuttamaṅ.
Síhabáhu narindó só yéna síhaṅ samággahí; tena tassattrajánattá "Síhaláti" pawuchcharé.
Síhaléna ayaṅ Laṅká gahitá, téna, wásiná, ténéwa "Síhalan" náma saṇṇitaṅ Síhalaṅtuná.
Tató rájakumárassa bhachchá gámaṅ tahiṅ tahiṅ mápésuṅ sakalé tamhi Síhalé attanattanó.
Kadambanadiyá tíré Anúrádhawhayaṅ waraṅ gámaṅ; tassúttaré bhágé gambhíranadiyantiké,
Upatissa dwijáwasamupatissawhayaṅ, waraṅ gamamatthúruwélancha Wijitaṅ; dutiyampuraṅ.
Ewaṅ témattanó námaṅ katwá janapadaṅ bahuṅ, samágamma tató machchá raṇṇo rajjéna yáchayuṅ.
Samána kulajátáya natthitáya mahésiyá, rájá rájabhisékéttha tudáchási. upékkhakó.
Ussáhajátá sabbé té kumarassábhisécháné pésisuṅ Dakkhinaṅ Madhuraṅ manippabhuti pábhataṅ.

At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness, and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence to them the name of "Tambapanniyo," (copper-palmed, from the color of the soil). From this circumstance that wilderness obtained the name of "Tambapanni." From the same cause also this renowned land became celebrated (under that name).

By whatever means the monarch Sihabahu slew the "siho" (lion), from that feat, his sons and descendants are called "Sihala" (the lion slayers). This Lanka having been conquered by a Sihalo, from the circumstance also of its having been colonized by a Sihalo, it obtained the name of "Sihala."

Thereafter the followers of the prince formed an establishment, each for himself, all over Sihala. On the bank of the Kadamba river, the celebrated village called (after one of his followers) Anuradho. To the north thereof, near that deep river, was the village of the brahmanical Upatisso, called Upatissa. Then the extensive settlements of Uruwela and Wijito; (each) subsequently a city.

Thus these followers having formed many settlements, giving to them their own names, thereafter having held a consultation, they solicited their ruler to assume the office of sovereign. The king, on account of his not having a queen consort of equal rank to himself, was indifferent at that time to his inauguration.

All these chiefs incited to exertion by their anxiety for the installation of the prince, sent to the southern Madhura (a deputation with) gems and other presents.

Gantwá té, Pandawań diswá, datwá pábhatamáha tań, sásananacha niwédésuń, "rájakańṇatthiká," nará,
"Sihabáhuttarajó Lańkań wijayi Wijayawhayó, tassabhisécha-natthdya, détha nó dhitarantu" té
Mantetwá Pandhawó rájá sahamachchéhi, attanó, dhitarań Wija-yiń tassámachchánanchápi tassa só,
unasatta satámachchadhitarancha apésayi.

"Pésétu kámá pésettha dhitaré Sihaliwarań, samalańkáritwá saddwáré ṭhapápessantu tá, lahuń."
Datwá pituńnań bahukań dhanań táyo samánayi.
Dhitarań sabbasówannamitthágáréna bhúsitań katwa, dápési, dáyajjań hatthassarathadásiyó.
Aṭṭhárasahi machchéhi panchasaṭṭhikúléhicha, saddhiń táyodha-pésési paṇṇań datwána mańtiyo.
Sabbé té náwamáruyha, yénettha bahuká janá satiṇṇatammahá-titthań paṭṭhanaggáma saṇṇitań.
Wijayassa wijáyitwá dhitaramputtakantubhó wasanté samayé yakkhiń ságá Paṇḍawadhitarań.
Sutwáchágamanań tassá kumáró rájaputtiyá nasakká ékató watthuń yakkhiyá rájadhitarań.

These individuals having repaired thither, obtained an audience of (king) Panduwo, and delivering the presents, they announced their mission, thus addressing him, "It is for a royal virgin. The son of Sihabahu, named Wijayo, has conquered Lanka: to admit of his installation, bestow thy daughter on us."

The king Panduwo having consulted with his ministers, (decided that) he should send to him (Wijayo) his own daughter Wijayi; and for the retinue of that (king) one less than seven hundred daughters of his nobility.

"Those (said he, among you) who are willing to send your daughters to renowned Sihala, send them.—Let them be quickly ranged before their doors decorated in their best attire." Having bestowed many presents on their fathers, he, with their concurrence, assembled the maidens (at the palace), and causing his own daughter to be decorated with every description of gold ornaments, befitting her sex and exalted rank, he bestowed on her, as dowry, elephants, horses, chariots, and slaves. With eighteen officers of state, together with seventy five menial servants (being horse keepers, elephant keepers, and charioteers), the monarch dispatched these (maidens), bestowing presents on them. All these persons having embarked in a vessel, from the circumstance of great concourses of people landing there, the port (at which they debarked) obtained the name of Mahatittha.

This daughter of Panduwo arrived when the yakkhini, by her connection with Wijayo, had borne him two children,—a son (Jiwahatto) and a daughter (Disala).

The prince receiving the announcement of the arrival of this royal maiden, and considering it impossible that the princess could live with him at the same time with the yakkhini, he thus explained himself to Kuweni: "A daughter of royalty is a timid being; on that account,

Mańtwá Kuwéniyáwócha "rájitthi bhirújátiyá: téna twań gachchha géhá mé, putté katwá mamantiké."

"Bháyámi yakkhé; yakkhá té hatá mé tanakáraṇá, ubhatóládni naṭṭhóhań, kahań sáyámitibrawi?"

"Yattra michchhasi ṭamańṇattra yakkhéhi, wijité mama, sahassabalikamména pósáyissámi tań ahań."

Wárentiwa panéwan sá ródantádáya dáraké, gátá yattrámanussanań nagarań tamamánusi.

Dáraké yakkhanagará nisídápiya bahiré; antówisantiń yakkho tań diswá wasáhasópagá.

"Punápinópanókása mé sayantídha mágatánatiko" túhalé yakkhé yakkho sáhasikopana,

Kuddhó pánippahárena wiyalantayi yakkhiniń; tassátu mátaló yakkhó nikkhamma nagarábahi.

Diswá té dáraké, puchchhí "tumhé kassa sutá?" iti.

"Kuwéniyáti" sutwáha "mátá té máritánidha tumhépi diswá máréyuń, paláyatha lahuń" iti.

Aguń Sumanakúṭańté paláyitwátató lahuń, wásań kappési jeṭṭhó só wuddhó táya kaniṭṭhiyá.

Puttadhítáhi waḍḍhitwá rájánuṇáya té wasuń, tatthéwa Malayé ésó pulindánańhi sambhawó.

Paṇḍurájassa dútá té paṇṇakárań samappayuń Wijayassa kumárassa rájadhítádhikáwatá.

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leaving the children with me, depart from my house." She replied, "On thy account, having murdered yakkhos, I dread these yakkhos: now I am discarded by both parties, whither can I betake myself?" "Within my dominions (said he), to any place thou pleasest, which is unconnected with the yakkhos; and I will maintain thee with a thousand bali offerings." She who had been thus interdicted (from reuniting herself with the yakkhos) with clamorous lamentation, taking her children with her, in the character of an inhuman being, wandered to that very city (Lankapura) of inhuman inhabitants. She left her children outside the yakkha city. A yakkho who detested her, recognizing her in her search for a dwelling, went up to her. Thereupon another fierce yakkho, among the enraged yakkhos (asked): "Is it for the purpose of again and again spying out the peace we enjoy that she is come?" In his fury he killed the yakkhini with a blow of his open hand. Her uncle, a yakkho (named Kumaro), happening to proceed out of the yakkha city, seeing these children outside the town, "Whose children are ye?" said he. Being informed "Kuweni's," he said, "Your mother is murdered: if ye should be seen here, they would murder you also: fly quickly." Instantly departing thence, they repaired to the (neighbourhood of the) Sumanta mountain. The elder having grown up, married his sister, and settled there. Becoming numerous by their sons and daughters, under the protection of the king, they resided in that Malaya district. This person (Jiwahatto) retained the attributes of the yakkhos.

The ambassadors of king Panduwo presented to prince Wijayo, the princess and other presents.

Wijayo paid to the ambassadors every mark of respect and attention.

Katwá sakkárasammánań dútánań Wijayó pana ; adá yathá-rahań kaņņá amachchhánań, janassacha.
Yathá widhincha Wijayań sabbé machchá samágatā rajjéna samabhisiňchińsu, karinsucha maháchhanań
Tató só Wijayó rájá Pandurájassa dhitarań mahatā pariharéna mahésittébhiséchayi.
Thánó tadá amachchánań addsi, sasurassatu anuwassań sańkha-muttań satasahassadwayárahań
Hitwána pubba charitań wisamań saména dhamména Lańka-makhilań anusāsamáno só, Tambapanninagaré,
Wijayó narindo rajjań akárayi samá khalú aţţhatińsati.

Sujanappasádasańwégatthdya katé Mahawańsé " Wijayábhiséko námó," sattamó parichchhedó.

Atthamo Parichchhedo.

Wijayó só mahá rájá wassé antimaké ţhito, iti chintayi ; "uddho-hań, nacha wijjati mé sutó ;
Kichchhéna wásitań raţţhań nasséyitha mamachchayé ? ánápéyi-yań rajjahétuń Sumittań bhátarań mama."
Athámachchéhi mantetwá lékhań tattha wisajjayi, lékań datwána Wijayó nachiréna diwaņgató.
Tasmiń maté amachchá té pikkhantá khattiyágamań Upatissa-gāmé ţhatwána raţţhań samanusásayuń.

According to their grades or castes, he bestowed the virgins on his ministers and his people.

All the nobles having assembled, in due form inaugurated Wijayo into the sovereignty, and solemnized a great festival of rejoicing.

Thereafter the monarch Wijayo invested, with great pomp, the daughter of king Panduwo with the dignity of queen consort.

On his nobles he conferred offices: on his father-in-law (king Panduwo) he bestowed annually chanks and pearls, in value two lacks.

This sovereign Wijayo, relinquishing his former vicious course of conduct, and ruling with perfect justice and righteousness over the whole of Lanka, reigned uninterruptedly for thirty eight years in the city of Tambapanni.

The seventh chapter in the Mahawanso, entitled, " the inauguration of Wijayo," composed equally to delight and to afflict righteous men.

Chap. VIII.

This great monarch Wijayo when he arrived at the last year of his existence, thus meditated: " I am advanced in years, and no son is born unto me. Shall the dominion acquired by my exertions, perish with my demise? For the preservation of the dynasty, I ought to send for my brother Sumitto :" thereupon, consulting with his ministers, he dispatched a letter of invitation thither; and shortly after having sent that letter, he went to the world of the devos.

On his demise, these ministers waiting for the arrival of the royal personage (who had been invited by the late king), righteously governed the kingdom, residing at Upatissa.

Maté Wijayarájamhi khattiyágamaná purá, ékań wassań ayań Lańkádípó ási arájikó.
Tasmiń Síhapuré tassa Síhabáhussarájino achchayéna, Sumittó só rájá tassa sutó ahu.
Tassa puttá tayó ásuń Maddarájassa dhituyá dutá. Síhapurań gantwá, rańńo lékhań adańsu té.
Lékhań sutwána só rájá, putté ámantayi tayó, "ahań mahallakó, tatá, ekó tumhésu gachchhatu,"
Lańkań nékagunań kantań, "mama bhátussa santikań; tassachchayé chatutthéwa rajjań kárétu sobhanań."
Kaniṭṭhako Paṇḍuwásadéwó rajakumárako gamissamiti chintétwá ńatwá sotthi gatampicha.
Pitará samanuńńáto, dwattińsámachchadárakė ádáya, áruhi náwań paribbájikaliṅgawá.
Maháknadaranajjá té mukkhadwáramhi óturuń, té paribbájaké diswá, janó sakkari sádhukań.
Puchchhitwá nagarań éttha upayantá, kaména té Upatissagámań sampattá déwatá paripálitá.
Amachchánumató machchó puchchhí némittakań; bahi khattiyágamanań tassa só wiyákási parampicha.
"Sattamé diwaséyéwa ágamissati khattiyó, buddhasásanamétassa wańsajówa ṭhapessati."
Sattamé diwaséyéwa té paribbájaké tahiń, patté; diswána, puchchhitwá amachchá té wijániya.

From the death of king Wijayo, and prior to the arrival of that royal personage, this land of Lanka was kingless for one year.

In the city of Sihapura, by the demise of king Sihabahu, his son Sumitto was the reigning sovereign. By the daughter of the king of Madda, he had three sons. The ambassadors (of Wijayo) having reached Sihapura, delivered their letter to the king. The monarch having heard the contents of the letter (read), thus addressed his three sons; premising many things in praise of Lanka: "My children, I am advanced in years: go one of you to the land of my elder brother. On his demise, rule over that splendid kingdom, as the fourth monarch (of the Sihala dynasty founded by me)."

The youngest, prince Panduwasadevo, foreseeing that it would be a prosperous mission, decided within himself, "I will go." Receiving the approval of his parent, and taking with him thirty two noble youths, (disguised) in the character of parebajika (devotees), he embarked in a vessel. They landed (in Lanka, at Gonagamakatittha, at the mouth of the Mahakundura river. The inhabitants of that place seeing these devotees, they rendered them every assistance. These travellers, here inquiring for the capital, protected by the devatas, in due course reached Upatissa.

By the desire of the ministers (regent) a chief (not associated in the regency) had previously consulted a fortune-teller, who announced to him the arrival of a royal personage from abroad, and his lineage; and, moreover, (thus prophesied): "On the seventh day from hence, the royal personage will reach the capital; and a descendant of his will establish the religion of Buddho (in this island.)" Accordingly on the seventh day the devotees arrived there. The regents having seen them, made due inquiries,

Tań Panduwdsa déwań té Lańkárajjéna appayuń; mahésiyá abhdwd só natdwa abhisèchayi.

Amitódanasakkassa Paṇḍusakkó sutó ahu; Widúdhabhassa yuddhamhi ádáya sakań janań,

Gantwá aṇṇápadèséna gaṇgápárań; tahiń purań mápetwá, tattha kárèsi rajjań; satta suté labhi;

Dhitá kaniṭṭhiká asi Bhaddakachchána námiká, suwannawanna itthichasurúpá abhipatthitá

Tadatthań satta rájáno paṇṇákárè mahárahè pesèsuń rájino tassa; bhíto rájúbhi só pana;

Natwána sotthigamanań abhisèkaphalampicha sahadwattińsa itthíhi nawań áropiyá sutań.

Gangáyakkhipi, "gaṇhantupahú mé dhitarań" iti "gahétuń" té nasakkhińsú. Náwá sá pana sighawá,

Dutiyé diwasé yèwa Gónagámaka paṭṭanań pattá; pabbajitákárań sabbá tá tattha otaruń.

Puchchhitwá nagarań éttha tá, kaménópayantiyó Upatissagámań sampattá, déwatá paripálitá.

Némittakassa wachanań sutwá; tattha gatá tathá, diswá, amachché puchchhitwá ṇatwá, rańṇo samappyi.

Tań Paṇḍuwásudèwań té amachchá suddhabuddhino rajjé samabhisinchińsú, punnasabbamanórathań.

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and identified them; they invested the said Panduwasadevo with the sovereignty of Lanka. So long as he was without a royal consort, he abstained from solemnizing his inauguration.

The Sakya prince Amitodano (the paternal uncle of Buddho) had a son, the Sakya Pandu: on account of the wars of prince Widudhabhasso, taking his own people with him, but alleging some other plea (than that of yielding to the power of his enemy), he (Pandu) retired beyond the river (Ganges). There founding a settlement, he ruled over that country.

He had seven sons, and a daughter named Bhaddakachchana, the youngest of the family: her complexion had the tint of gold, and her person was endowed with female charms of irresistible fascination. On her account, seven kings sent valuable presents to this sovereign; who becoming alarmed at (the competition of) these royal suitors, and having ascertained (by consulting fortune-tellers) that the mission would be a propitious one, as well as that an investiture of royalty would ensue, embarked his daughter with thirty two attendant females in a vessel. Proclaiming, "Let him who is able to take my daughter, take her;"—he launched her into the river (Ganges). They (the suitors) failed in the attempt. The vessel being swift, they reached the port of Gonagamaka on the twelfth day, and all these females landed there in the disguise of devotees. There inquiring for the capital, these travellers in due course, protected by the devatas, reached Upatissa.

The ministers having already consulted the fortune-teller (Kalawelo), and having waited on the females who had arrived (at Wijitta), in fulfilment of that prediction, having also made inquiries (there) regarding them and identified them, they presented them to the king (at Upatissa.)

These ministers, in the plenitude of their wisdom, installed in the sovereignty this Panduwasadevo, who had thoroughly realized every wish of his heart.

Subhaddakachchánamanómarúpinin mahésibháwé abhisíchayattanó, saházata táya paddsi attaná-
Sahágatánan wasi bhúmipó sukhanti.

Sujanappasádasanwégatthaya katé Mahdwansé "Panduwásadéwábhisékó" náma atthamo parichchhédo.

Navamo Parichchhedo.

Mahési janayí putté dasa, ékanchadhítaran; sabbajetthóbhayo náma, Chittánáma kanitthiká.
Passitwá tan wiyákansú bráhmaná mantapáragá, "rajjahétu sútó assá ghátayissati mátulé."
"Gátessáma kanitthinti" nichchhité; bhátarábhayó wárési. Kálé wásésun géhé tan ékathúnike,
Rannócha sirigabbhéna tassa dwáramakárayun; antó thapésun ékancha dásin, nara satan bahi.
Rúpénummádayi naré ditthamattáwa, sáyató tató "Ummádachittáti" námań sópapadan labhi.
Sutwána Lankágamanan Bhaddakachchána déwiyá, mátará choditá, puttá, thapetwékancha ágamun.

This sovereign of the land having elevated the lovely Bhaddakachchana to the station of queen consort, and bestowed her followers on his followers, reigned in prosperity (at Wijittapura).

The eighth chapter in the Mahawanso, entitled, "the inauguration of Panduwasadevo," composed both to delight and afflict righteous men.

Chap. IX.

The queen gave birth to ten sons and one daughter. The eldest of them all was Abhayo; the youngest their sister Chitta.

Certain brahmans, accomplished in the "mantras," and endowed with the gift of divination, having scrutinized her, thus predicted: "Her (Chitta's) son, will destroy his maternal uncles, for the purpose of usurping the kingdom."

Her brothers proposed, in reply, "Let us put our sister to death." But Abhayo (doubting the truth of the prediction) prevented them.

In due course (when she attained nubile years) they confined her in an apartment built on a single pillar: the entrance to that room they made through the royal dormitory of the king, and placed a female slave attendant within, and (a guard of) one hundred men without. From her exquisite beauty, the instant she was seen, she captivated the affections of men by her fascination. From that circumstance she obtained the appropriate appellation of Ummada-Chitta (Chitta, the charmer).

The sons of (the Sakya Pandu) having fully informed themselves of the nature of the mission of the princess Baddakachchana to Lanka, and being

Diswána té Panduwásudewalankindamágatá, diswána tan kanitthincha, roditwá sáhatáyacha.
Ranná sukatasakkárá, rannánunnáya chárikan charinsu Lanká-dípamhi niwásancha yathárúchin.
Rámena wasitatthánan Rámagónanti uchchati; Uruwelánurádhánan niwásácha, tathá, tathá.
Tathá Wijita-Dighdyu-Róhanánan niwásaká, Wijitagámé Dígháyu Róhananticha wúchcharé,
Kárési Anurádhé só wápin, dakkhinató tató, kárápetwá rájagéhan; tattha wásamakappayi,
Mahárájá Panduwásadéwo jetthasutan sakán Abhayan, uparajjamhi, kálé, samabhisíchayi,
Díghúwussa kumárassa tanayó Díghagámani, sutwá Ummáda-chittan tan, tassá játakutúhalo,
Gantwápatissagáman tan apassi manujádhipan adá sahóparájéna rájúpatthánamassa só
Gawakkhábhimukhatthané tan upechcha thilátu sá diswána Gámanin, Chitta rattachittáha dásikan:
"Kó ésóti?" tató sutwá, "mátulassa sutó" iti, dásin tattha niyójési. Sandhin katwána, só tató,
Gawakkhamhi wasápetwá, rattin kukkutayantakan áruyiha, chhindayitwána kawátan, téna páwisi.

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specially commissioned by their mother (Susima), they repaired hither, leaving one brother (Gamini with their parents).

Those who had thus arrived, having been presented to Panduwasadevo, the sovereign of Lanka, they commingled their tears of joy with her's, on their meeting with their sister.

Maintained in all respects by the king, under the royal protection they (travelled) over Lanka, selecting settlements for themselves according to their own wishes. The settlement called Ramagona was occupied by the prince (who thereby acquired the appellation of) Ramo. In like manner the settlements of Urawelo and Anuradho (by princes who thereby acquired those names). Similarly the villages Wijitto, Dighayu, and Rohana, having been selected for settlements, conferred appellations on Wijitto, Dighayu, and Rohano.

This maharaja Panduwasadevo formed a tank at Anuradho. To the southward thereof, he built a palace. In due course, he installed his eldest son Abhayo, in the dignity of sub-king, and established him there.

Dighagamini, the son of prince Dighayu, having heard of (the transcendent beauty of) Ummada-Chitta, and conceiving an ardent passion for her, proceeded (attended by two slaves, Gopakachitto and Kalawelo) to Upatissa, and presented himself before the sovereign. He (the king) assigned to him, conjointly with the sub-king, the charge of the royal household.

The aforesaid Chitta, who was in the habit of taking up her station near the door (of her pillared prison) which faced the royal dormitory, having watched this Gamini, inquired of her slave attendant, "Who is that person?" She replied, "The son of thy maternal uncle." Having ascertained this point, she employed the slave in carrying on an intrigue (by sending the prince presents of betel leaves, and receiving from him fragrant flowers and other gifts.)

Táyasaddhiń wasitwána pachchusíyíwa nikkhami ; ewań nichchań wasi tattha, chhiddábhdwā apákaṭá.
Sá téna aggahi gabbhań, gabbhó pariṇató tató, mátudróchayi ddsi, mátá puchchhi sadhítarań,
Rańńo árochayi. Rdjā dmantetwá sutébruwi "pósiyó sópi amhéhi ; déma tassíwa tań" iti
"Puttó ché márayissáma tanti ;" Tassa adańsu tań. Pasútikdlé sampatté sútigéhancha pdwisi.
Sańkitwá Gopakachittań Kálawélancha dásakań tasmiń kammé nissáydti Gámaṇiparichdraké,
Té paṭiṇṇań adanté té rájaputtā aghátayuń. Yakkhá hutwāna rakkhinsú ubhó gabbhakumárakań.
Áńńań upawijaṇṇań sá sallakkhāpési dāsiyá Chittá ; sā janayi puttań ; sá itthipana dhitarań.
Chittá sahassań dápetwá tassáputtań sakampicha, ánápetwá dhitaran tań nipajjápési santiké,
"Dhítā laddháti" sutwāna rájá puttá sutā ahuń ; mātācha mátumátácha, ubhopana kumárakań.
Mátámahassa námancha jéṭṭhassa matulassucha ékań katwá namakaruń Paṇḍukābhayanámakań.
Lańkāpáló Paṇḍuwásadéwó rajjamakárayi tińsa wassáni játamhi mató só Paṇḍukábhayo.

Subsequently, having made his assignation, desiring that the entrance facing the royal dormitory should be closed; in the night, ascending by an iron ladder, enlarging a ventilating aperture, by that passage he obtained admission into the apartment. Having passed the night with her, at the very dawn of day, he departed. In this manner he constantly resorted thither. The aperture in the wall remained undetected. By this (intercourse) she became pregnant. Thereupon, her womb enlarging, the slave disclosed the circumstance to the mother. The mother satisfied herself of the fact from her own daughter, and announced the event to the king. The king consulting his sons, said: "He (Gamini) is a person to be protected by us. Let us bestow her on himself. Should it (the child in the womb) prove to be a son, we will put him to death." They (on this compact) bestowed her on him.

When the time for her delivery arrived, she retired to the apartment prepared for her confinement.

The princes doubting whether the slaves Gopakachitto and Kalawelo, who were the adherents of Gamini, could be trusted in this matter, and would give information (as to the sex of the infant), put them to death.

These two persons, transforming themselves into yakkhos, watched over the destiny of the unborn prince.

Chitta had (previously) by the means of her slave, searched out a woman, who was near her confinement. She gave birth to a son, and that woman to a daughter. Chitta entrusting her own son and a thousand (pieces) to her, (sent her away); and causing her daughter to be brought, she reared her in her own family. The princes were informed that a daughter was born; but the mother and maternal grandmother both (knew) that the infant was a prince; and uniting the titles of his grandfather and eldest maternal uncle, they gave him the name of Pandukabhayo.

Tasmiṅ matasmiṅ manujádhipasmiṅ, sabbé samágamma narindaputtá tassábhayassábhayadassa bhátu-
rájábhisékaṅ akaruṅ ulàranti.

Sujanappasádasaṅwégatthàya katé Maháwaṅsé "Abhayábhisékó-" náma nawamó parichchhédó.

Dasamo Parichchhedo.

Ummádachittáyánantá dási ádáya dárakaṅ samuggé pakkhipitwána Dwáramandalakaṅ agá.
Rájaputtácha migawaṅ gatá Tumbarakandaré diswá dasiṅ: "kuhiṅ yási?" "kimétanticha?" puchchhisuṅ.
"Dwáramandalakaṅ yámi dhitu mé gulapúwakaṅ," ichchàha "órópéhiti" rájaputtá tamabrawuṅ.
Chittócha, Káławélócha tassa rakkhàyaniggatá, mahantaṅ súkaraṅ wésaṅ, taṅ khanaṅyéwa, dassayuṅ.
Té taṅ samanubandhinsú. Sá tamádáya tattragá, dárakancha sahassancha áyuttassa adá rahó.
Tasminyéwa diné tassa bhariyá janayi sutaṅ; "yamaké janayi putté bhariyámiti;" sapositaṅ.
Só sattawassikóchápi taṅ wijániya mátulá hantuṅ sarasikilanté dárakécha payójayuṅ.

The protector of Lanka, Panduwasadevo reigned thirty years, dying at the period of the birth of Pandukabhayo.

At the demise of this sovereign, the sons of that monarch having assembled, they installed her (Chitta's) brother Abhayo, who had been her preserver, in this renowned sovereignty.

The ninth chapter in the Mahawanso, entitled, "the installation of Abhayo," composed both to delight and to afflict righteous men.

Chap. X.

At the desire of Ummadachitta, the slave girl (Kumbokata), taking the infant and placing it in a basket-cradle, departed for the village Doramadala.

The princes who were elk hunting, meeting the slave at Tumbakandura, inquired of her, "Whither art thou going? What is this?" "I am going to Doramadala," she replied, "with some cakes for my daughter." "Set it down," said the princes. At that critical moment, Chitto and Kalawelo, who had attended her for the protection of the prince, presented to the (princes') view the form of a great wild boar. They eagerly gave chase to the animal. She taking the infant and the thousand pieces, proceeded to the destined place of concealment, and secretly gave them to the person intended to have the charge of them.

On that very day, the wife of this herdsman brought forth a son. Giving it out, "My wife has given birth to twin sons," he took charge of him (the prince) also.

When he attained his seventh year, his uncles having ascertained his existence, ordered the boys who resorted to a certain marsh (in his vicinity) for amusement, to be destroyed.

Jalatthań rukkhasusirań jalachchháditachhiddakań nimujjamánó chhiddéna pawisitwá, chirań thitó.
Tató tatthacha nikkhamma, kumáro sisaddáraké. upéchcha puchchhiyantópi, wanchitań, ņéwachóhi, só.
Manussá tattha gantwána, tań sarań pariwáriya. Agatéhi naréhéwa, niwá—
sétwána watthakań, kumáró, wárimogayiha, susiramhi thito ahu.
Watthakáni gańetwána; máretwá sésadáraké, ganwá dróchayuń, "sabbé dáraká máritá," iti.
Gatésú tésú, só gantwá, áyuttakagharań sakań wasań, assásikó téna, ahu dwádasa wassikó.
Puna sutwána jíwantań kumarań tassa mátulá, tattha góp álaké sabbé máréturi sanniyójayuń.
Tasmiń aháni góp álá laddhań ékań chatuppadań, aggiń áharituń, gámań pésésuń, tań kumárakań.
Só gantwá gharamáyuttaputtakań yéwa pésayi "páddrujanti mé; néhi, aggiń góp álasantikań."
"Tattha angáramańsancha khádissasi tuwań" iti; nési só; tańwachasosutwá aggiń góp álasantikań.
Tasmiń khaņé pésitá té parikkhipiya márayuń sabbé góp é, márayitwá mátulánań niwédayuń.
Tató sólasawassan tań wijánińsucha mátulá. Mátá sahassanchádási tassa rakkhancha ádisiń,

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There was a hollow tree growing in the waters (of that marsh), having an aperture under water. He was in the habit of diving and entering by this aperture, and of taking up his station frequently there. And when this young prince emerged from thence, on being accosted and questioned by the other boys, he, artfully concealing the deception practised, accounted in some other manner for his (absence).

The people (sent by the princes) having come to that place, surrounded the marsh. The young prince, at the instant these men came, putting on his clothes, and diving under water, placed himself in the hollow of the tree. Counting the number of the clothes (left on the bank), and putting to death the rest of the boys, returning, they reported to the uncles, "All the boys are destroyed." When they had departed, he (the prince) returned to his home, to the house of the confidential herdsman; and living under his protection, attained his twelfth year.

At a subsequent period, hearing that the prince was in existence, his uncles again gave orders to destroy all the herdsmen in the village (Doramadala). On the day (appointed for the massacre) the herdsmen having succeeded in killing a wild quadruped, sent this prince to the village, to bring some fire. He going home and complaining, "I am leg-wearied," and saying "take some fire to the herdsmen, there thou wilt eat roasted meat;" sent the confided herdsman's own son. That youth on being told this story, carried the fire to the place where the herdsmen were. At that instant, the men who had been sent surrounding them, put them to death. Having destroyed all the herdsmen, they reported the same to the uncles.

Thereafter the uncles again obtained information regarding him in his sixteenth year.

Ayuttó mátusandésań sabbań tassa niwédiya, datwáddisiń, sáhassancha pésési Panḍulantikań.
Panḍulabráhmanó náma bhógawá, wédapáragó, dakkhinasmiń disábhágé wasí Panḍulagámaké.
Kumáró tattha gantwána passi Panḍulabráhmanań: "twań Panḍukábhayo, táta;" iti puchchhiya; wyákaé.
Tassa katwána sakkárań áha "rájá bhawissasi; samasattati wassáni rajjań twań karayissasi;"
"*Sippań uggańha, tátá ti,*" *sippuggahanamakárayi, Chandéna tassa putténa khippań sippań samápitań.*
Adá satasahassań só yodhasangáhakáraná, yodhésu sangahí tésu téna puncha satésú. Só,
"*Siyuń yáya gahitáni paṇṇáni kanakáni, tań mahésiń kuru; Chandanchá mamaputtań purôhitan,*"
Iti watwá, dhanań datwá, sayódhań níhari; tató só námań sáwayitwána, tató nikkhamma puṇṇawá.
Laddhabaló nagaraké Kásapabbatasantiké sattasatáni purisé sabbésań bhójanánicha.
Tato narasahasséna dwísaténa kumárakó Harikanḍapabbatań-náma, agamá pariwáritó.
Harikanḍusíwó náma Panḍukábhayamátuló tań Panḍuwásudéwéna dinnań bhunjati désakań.

The mother sent one thousand pieces (of money) for his use, with written directions (regarding her son). The confided herdsman having explained to him the contents of his mother's letter, and putting him in possession of the thousand pieces and of the written instructions, (pursuant to these instructions) consigned him to the guardianship of Pandulo.

The said Pandulo, who was a wealthy brahman, and a proficient in the "vehedos," resided to the southward, in the village Pandulo. The prince having proceeded thither, presented himself to that brahman Pandulo: he inquired, "Child, art thou Pandukabhayo?" On being answered (in the affirmative), receiving him with every mark of attention, he thus predicted (his fate): "Thou wilt be king. Thou wilt reign full seventy years;" and adding, "My child, thou shouldest acquire every accomplishment," he taught him those (his acquirements) simultaneously with his (the brahman's) son Chando, and he rapidly perfected his education.

For the purpose of enlisting warriors, he (the brahman) bestowed on him (the prince) one hundred thousand pieces. When five hundred soldiers had been enlisted by the latter, he (the brahman) having thus addressed him: "Should the leaves touched by any woman be converted into gold, make her thy queen consort, and my son Chando your 'purohitto' minister;" and having bestowed this treasure upon him, sent him forth with his warriors. Thereupon this fortunate prince, causing his name to be proclaimed, departed from thence.

At a town near the Kasa mountain, the prince having been reinforced by seven hundred men, to all of whom (he issued) provisions and other necessaries, from thence, attended by his army of one thousand two hundred men, he advanced to the Harikunda mountain. Harikundasivo, the uncle of Pandukabhayo, was governing that territory; having obtained

Tadá kárisasatań pakkań só lápayati khattiyó; tassa dhitá rúpawati Páli námási khattiyá.
Sá mahápariwáréna yánamáruyha sóbhaná, pitubhattań gáhayitwá láwakánancha gachchhati,
Kumárassa manussánan diswá taittha kumárikań, árochésuń kumárassa: kumáró sahaságato,
Dwédhá tań parisań katwá, sakań yánamapésayi, tadantikań, "sapárisó kattha yásiti?" puchchhi tań.
Táya wutté sasabbasmiń, tassá só rattamánasó, attanó sańwibhágatthań bhatténáyachi khattiyó.
Sá samórúyha yánamhá adá sowannapátiyá, bhattań nigródhamúlasmiń rájaputtassa khattiyá.
Ganhi nigródhapannáni bhójétuń sésaké jané. Sówannabhájanánásuń táni pannáni tań khané.
Táni diswá rájaputtó, saritwá dijabhásitań, "mahésibháwayoggá mé kanná laddhá ti," tussi só.
Sabbé bhójápayíté tań, sá, nakhiyittha bhójanań, ékassa patiwinsówa gahito tattha dissatha.
Ewań punnagunupétá sukumári kumáriká "Sowannapáli" náména tatóppabhuti ási sá.
Tań kumáriń gahetwána yánamáruyha khattiyó, mahabbalaparibbulhó, anussańki, apakkami.

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it from Panduwasadevo. At that time, this prince was superintending the reaping of a harvest of one hundred "karissa" of land; his daughter, named Pali, was a lovely princess. She, radiant in beauty, attended by a great retinue, and reclining in a palanquin, was on her way, taking a prepared repast for her father and the reapers. The followers of the prince having discovered this princess, reported it to the prince. The prince quickly approaching her, parting her retinue in two, caused his palanquin to be conveyed close to her's. He inquired of her, "Where art thou going, together with thy retinue?" While she was giving a detailed account of herself, the prince became extremely enamoured of her; and in order to satisfy himself (in regard to the prediction), he begged for some of the prepared repast. The princess descending from her palanquin at the foot of a nigrodha tree, presented the prince with rice in a golden dish. To serve refreshment to the rest of the people, she took the leaves of that nigrodha tree. Those leaves instantly became golden vessels. The royal youth, seeing these things, and recollecting the prediction of the brahman, thus exulted: "A damsel has been found worthy of being a queen consort to me."

She feasted the whole party: the refreshments scarcely diminished in quantity. It appeared as if the repast of one person only had been taken therefrom.

Thus this princess, a pure virgin, endowed with supernatural good fortune and merit, from henceforth obtained the name of Sowanapali (the golden Pali).

The prince, powerful by the strength of his army, taking this princess with him, and ascending his palanquin, departed undaunted. Her father having heard of this event, dispatched all his men (after them). They went, engaged, and being defeated by them (the prince's army), that

Tań sutwána pitá tassá naré sabbé apésayi: té gantwá, kalahań katwá, tajjitá téhi, pakkamuń.
Kalahanagarakannáma gámó, tattha kató ahu; tań sutwá bhátará tassá panchá yuddháyupágamuń.
Sabbé té Pandulasutó Chandóyéwa aghátayi; "Lóhitawáhakandóti," tésań yuddhamahi ahu.
Mahatá balakáyéna tató só Pandukábhayó gangáyapárimé tíré Dolapabbatakań agá.
Tattha chattáriwassáni wasitań tattha mátulá sutwá, thapetwá rájánań, tań yuddhatthamupágamuń.
Khandháwárań niwásetwá Dhúmarakkhágasantiké bhágineyyéna yujjhińsu. Bhágineyyótu mátulé,
Anúbandhi, óragangań palápetwá, niwattiya, tésancha khandháwáramhi duwé wassáni só wasi.
Gantwápatissagáman té, tamatthań rájinóbrawuń. Rájá lékhań kumárassa rahassancha sapáhini,
"Bhunjassu páragangan twań: mága órantutó," iti. Tań sutwá tassa kujjhińsu bhátaré nawa rájinó.
"Upatthambhó twaméwási chirantassa: idánitu ratthań dassasi: tasmá twań máréssámáti" abrawuń.
Só tésańrajjamappési. Té Tissannáma bhátarań sabbéwa sahitákańsu rajjassa parináyakań.
Esó wísati wassáni Abhayóbhayadáyakó, tatthó patissa gámamhi rájá rajjamakárayi.

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place was afterwards called Kalahanagara (the town of conflict). Her five brothers hearing of this (defeat) departed to make war. All these persons, Chando, the son of Pandulo, himself slew. The field of battle obtained the name Lohitawakado (the field of bloodshed).

This prince Pandukabhayo, together with his great force, crossing the river (Mahawelliganga) advanced to the Dolo mountain. He kept his position there for four years. His uncles obtaining information of this circumstance, leaving the king (in the capital), repaired thither for the purpose of attacking him.

Throwing up fortifications near the Dhumarakkho mountain, the uncles made war against the nephew. The nephew expelling the uncles therefrom, chased them across the river. Taking possession of their fortification, he held that position for two years.

They, repairing to Upatissa, reported the result (of their campaign) to the king. The monarch secretly sent a letter to the prince, saying, "Rule over the country beyond the river, advance not beyond the opposite bank." The nine brothers having heard of this overture, and being highly incensed against the king, thus upbraided him: "It is thyself who hast at all times been a protector of this man: now thou art about to give up the country to him. On this account it is thee (not him) whom we should put to death." He thereupon abdicated the sovereignty to them. They, with one accord, conferred the government of the kingdom on their brother Tisso.

The monarch Abhayo, the dispeller of fear (in reference to his having rescued his sister from the horrors of a predicted death) reigned, there, in the capital of Upatissa, for twenty years.

Wasanti Dhúmarakkhágé saré Tumbariyanganṇé Chetiyá námikárúpá yakkhini wálawámukhí.
Ekó diswána sétangań rattapádań manóramań áróchési kumárassa; "walawetthidisi" iti.
Kumáró rajjúmádáya, gahétuń tań, upágami. Pachchhato ágatań diswá, bhítá téjéna tassa, sá,
Dháwinantaradháwitwá. Dhćwantimanubandhi só; dháwamáná sarań tań sá sattakkhattuń parikkhipi.
Tań sarań puna tikkhattuń parikkhipi; tató puna, gangań Kachchhakatitthéna tań samótari tahińtu só,
Gahési tán wáladhismiń tálapantincha tóyagań; tassapuńṇánubháwéna sá ahósi mahá asi.
Uchchárési asiń tassá, "márémíti;" tamáha sá "rajjań gahétwá, té dajjań, sámi, mámań amárayí."
Gíwáya tań gahetwá só wijjhitwá asikoṭiyá násáya, rajjuyá, bandhi: sá ahósi wasánugá,
Gantwána tań Dhúmarakkhań só tamáruyiha mahabbalo; tattha chattári wassani Dhúmarakkhanagé wasi.
Tató nikkhamma sabaló ágammáriṭṭhapabbatań: yuddhakálamapékkhanto tattha satta samá wasi.
Dwé mátulé ṭhapetwána tassa sésáṭṭhamátulá yuddhasajjá Ariṭṭhan tań upasampajja pabbatań,

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A certain yakkhini named Chetiya (the widow of Jutindharo, a yakkho, who was killed in a battle fought at Siriwatthupura) having the form and countenance of a mare, dwelt near the marsh of Tumbariungona, at the Dhumarakkho mountain. A certain person in the prince's retinue having seen this beautiful (creature), white with red legs, announced the circumstance to the prince, saying, "There is a mare of such a description." The prince set out with a rope to secure her.

She seeing him approach from behind, losing her presence of mind from fear, under the influence of his imposing appearance, fled, without (being able to exert the power she possessed of) rendering herself invisible. He gave chase to the fugitive. She persevering in her flight, made the circuit of that marsh seven times. She made three more circuits of the marsh, and then plunged into the river at the Kachchhaka ferry. He did the same, and (in the river) seized her by the tail, and (at the same time grasped) the leaf of a palmira tree which the stream was carrying down.

By his supernatural good fortune, this (leaf) became an enormous sword. Exclaiming, "I put thee to death," he flourished the sword over her. "Lord!" replied she to him, "subduing this kingdom for thee, I will confer it on thee: spare me my life." Seizing her by the throat, and with the point of the sword boing her nostril, he secured her with his rope: she (instantly) became tractable.

Conducting her to the Dhumarakkho mountain, he obtained a great accession of warlike power, by making her his battle-steed. There, at the Dhumarakkho mountain he maintained his position for four years. Departing from thence with his forces, he repaired to the mountain Arittho. There preparing for the impending war, he remained seven years.

Leaving two uncles (Abhayo and Girikandako), the other eight uncles, uniting in hostility against him, approached that mountain Arittho.

Khandháwáraṅ Nagaraké niwásetwá, chamupatiṅ datwá, parikkhipápésuṅ samantáriṭṭhabbataṅ.
Yakkhiniyá mantayitwá só, tassá wachana yuttiyá, datwá rája-parikkháraṅ, paṇṇákárá, yudhánicha,
"Gaṇhatha sabbánétáni, khamápessámi wó," ahaṅ iti watwána, pésési kumáró purató balaṅ.
Gaṇhissámi pawiṭṭhanti, wissaṭṭhésutu tésu, só, áruyiha yakkha-walawaṅ, mahabbalapurakkható,
Yuddháya páwisi. Yakkhí mahárávamaráwi sá: antó bahi balaṅ tassa ukkuṭṭhiṅ mahatiṅ aká
Kumárapurisá sábbé parasóna naré bahú ghátetwá, mátulé-chaṭṭha, sísarásiṅ akaṅsu té.
Séṇápati paláyitwá gumbaṭṭhánaṅ sapáwisi "Sénápati gumba-kóti" téna esá pawuchchati.
Upariṭṭhamátulasiraṅ sísarásiṅ sapassiya "lábuarásiwa" ichcháha ténáhú Lábugámakó.
Ewaṅ wijitasaṅgámó tató só Paṇḍukábháyó, ayiyakassánurá-dhassa wasanaṭṭhánamágami.
Attanó rájagéhaṅ, só tassa datwána ayiyakó, aṇṇatthawásaṅ kappési; sótu tasmiṅ gharé wasi.
Puchchhápetwána némittaṅ watthúwijjáwiduṅ; tatthá nagaraṅ pawaraṅ tasmiṅ gámáyéwa amápayi.

Throwing up a fortification at Nagaraka, and conferring the command (on the person selected), they surrounded the Arittho mountain on all sides.

The prince having consulted with the yakkhini, in conformity with her advice, he sent forward a strong party (in the character of a deputation), placing in their charge his insignia of royalty, as well as the usual offerings made as tribute, and his martial accoutrements; and enjoined them to deliver this message (from him): "Take all these things: I will come to ask your forgiveness."

When this party had reached its destination, shouting, "I will capture them, forcing their camp," mounting his yakkha mare, and surrounded by his whole army, he (the prince) threw himself, into the midst of the fight. The yakkhini set up a loud shout. His (the prince's) army without, as well as (the deputation) within (the enemy's camp), answered with a tremendous roar. The whole of the prince's army having slaughtered many of the enemy's men, as well as the eight uncles, they made a heap of their (decapitated) heads. The commander (of the enemy's army) having fled, and concealed himself in a forest, from that circumstance that forest is called the Senapoti (commander's) forest.

Observing the skulls of his eight uncles, surmounting the heap of heads, he remarked: "It is like a heap of Labu (fruit)." From this circumstance, (that place) was (from Nagaraka) called Labugamo.

Thus, this Pandukabhayo, the victorious warrior, from thence proceeded to the capital of his maternal great uncle Anuradho.

The said maternal great uncle giving up his palace to him, constructed another residence for himself, and dwelt therein.

Having consulted a fortune-teller versed in the advantages (which a town ought to possess), according to his directions, he founded an exten-

Niwásattánuráddhassa "Anuráddhapurań" ahu; nakkhattinanuráddhéna patiṭṭhápi tatáyacha.
Anápetwá mátulánań chhattań, játassáré idha, dhówápetwá, dhárayitwá, tań; saréyéwa wáriná,
Attanó abisékań só kárési Paṇḍukábhayó. Suwaṇṇapálíń déwiń tań mahésittébhisékayi.
Adá Chandakúmárassa poróhita yatháwidhiń ṭhánantaráni sésánań bhachchánancha yathá rahań.
Mátuyá upakárantá attanócha mahípati aghátayitwá jeṭṭhantań mátulań Abhayampana,
Puré rajjań adá tassa, ahu nagaraguttiyó; tadupádáya nagaré ahu nagaraguttiká.
Sasuran tań aghátetwá Girikaṇḍasiwampicha Girikaṇḍadesantasseva mátulassa adási só.
Sarantancha khaṇápetwá kárápési bahúdakań, jayójalassa gáhéna "Jayawápiti" áhu tań.
Kálawélań niwésési yakkhań purapuratthimé, yakkhantu Chittarájańtań héṭṭhá Abhaya wápiyá
Pubbópakáriń dásinań nibbattań yakkhayóniyá purassa dakkhiṇa dwáré só katańńúniwésayi.
Antónarindawatthússa Walawámukhayakkhiniń niwésési; baliń tésań ańńésanchánuwassakań.

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sive city in that very village. On account of its having been the settlement of Anuradho (both the minister of Wijayo, and the brother of Baddhakachchana), and because it was founded under the constellation Anuradho, it was called Anuradhapura.

Causing his uncle's canopy of dominion to be brought (from Upatissa), and having purified it in the waters of a naturally formed marsh—with the water of that very marsh, this Pandukabhayo anointed himself at his inauguration. He raised the princess Sowanapali to the dignity of queen consort. He conferred on Chando the office of "porohito" in due form; on the rest of his officers (he bestowed) appointments according to their claims.

Sparing the life of his eldest uncle Abhayo, who had befriended his mother and himself, the monarch assigned to him the sovereignty over the city. He (thereby) became a "Naggaraguttiko," conservator of the city. From that time there have been Naggaraguttikos in the capital.

Sparing also the life of his father's cousin Girikandasivo, he conferred on that maternal uncle the territory Girikandaka.

Having deepened the above mentioned marsh, he made it contain a great body of water. By his having been anointed with that water as a conqueror (Jayo), it obtained the name of the Jaya tank. He established the yakkho Kalawelo in the eastern quarter of the city; and the chief of the yakkhos, Chitto, he established on the lower side of the Abhaya tank.

He (the king) who knew how to accord his protection with discrimination, established the slave, born of the yakkho tribe, who had formerly rendered him great service, at the eastern gate of the city. He established within the royal palace itself, the mare-faced yakkhini, and provided annually demon offerings, and every other requisites for these (four yakkhos).

Dápési. Chhanakálésu Chittarájéna só saha samásané nisídiwá, dibbamánusanátakań,
Kárentóbhirami rájá rattikhiddá samappitó. Dwáragámócha chaturó, Bhayawápíncha kárayi.
Mahásusánaghátanań pachchhimań rájiní tathá: Wessawanassa nigrodhań; Wiyádhadéwassa tálakań,
Sonnasabhágawatthancha, pabhédagharaméwacha; étáni pachchhimaddwáradisábhágé niwésayi.
Panchasatáni chandálapurisé purasodhaké; dwisatáni chandálapurisé wachchasódhaké.
Diyaddha sata chandálamataníháraképicha; susánakécha chandálé tattakéyéwa ádisi.
Tésań gámań niwésési susánapachchhimuttaré; yathá wihitakammáni táni nichchań akańsu té.
Tassa chandálagámassa pubbuttaradisáyatu níchasusánakannáma chandalagámakárayi.
Tassúttaré susánassa Pásánapabbatantaré dwásapáli wyádhánań tadá ási niwésitá.
Taduttaré disábhágé yáwa Gámaniwápiyá tápasánań anékésań assamó ási kárito.
Tasséwacha susánassa puratthimadisáyatu Jótiyassa niganthassa gharań kárési bhúpati.
Tasmiń yéwacha désasmiń nigantho Girindámakó, náná Pásandhikáchéwa wasińsu samaná bahu.

In the days of public festivity, this monarch seated on a throne of equal eminence with the yakkho chief Chitto, caused joyous spectacles, representing the actions of the devos as well as of mortals, to be exhibited; and delighting in the happiness and festivities (of his people), he was exceedingly gratified.

He formed the four suburbs of the city, and the Abhaya tank, and to the westward of the palace, the great cemetery, and the place of execution and torture. He provided a nigrodha tree for the (devata) Wessawano, and a temple for the Wiyadho-devo: a gilt hall for his own use, as well as a palace distributed into many apartments. These he constructed near the western gate. He employed a body of five hundred chandalas (low cast people) to be scavingers of the city, and two hundred chandalas to be nightmen; one hundred and fifty chandalas to be carriers of corpses, and the same number of chandalas at the cemetery.

He formed a village for them on the north west of the cemetery, and they constantly performed every work according to the directions of the king. To the north east of this chandala village, he established a village of Nichichandalas, to serve as cemetery-men to the low castes. To the northward of that cemetery, and between it and the Pusana mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the northward of these (he formed) the Gamini tank. He also constructed a dwelling for the various classes of devotees. To the eastward of that (Nichichandala) cemetery, the king built a residence for the brahman Jotiyo (the chief engineer). In the same quarter, a Nighantho devotee, named Giri, and many Pasandhika devotees dwelt.

Tatthéwacha, déwakulań akárési mahípati Kumbhaṇḍassa nigaṇṭhassa; tannámakamahósi tań.
Tatótu pachchhimé bhágé wiyádhipálapuratthimé michchhádiṭṭhi kulánantu wasí pancha satań tahiń.
Paran Jótiyagéhamhá óra Gámaniwápiyá só paribbájikárámań kárápési. Tathéwacha.
Ajíwikánań géhancha Bráhmanáwaṭṭaméwacha Siwiká, sotthisálancha akárési tahiń tahiń.
Dasa wassóbhisittó só gámasímá niwésayi Lankádípamhi sakalé lańkindó Paṇḍukábhayó.
Só Kálawélachittéhi dissamánéhi bhúpati saháнubhósi sampattiń yakkhabhúta saháyawá.
Paṇḍukábhayarańńócha Abhayassacha anantaré rájasuńńáni wassáni ahésu dasa sattacha.
Só Paṇḍukábhaya mahípati satta tińsa wassádhigamma dhitimá dharáṇipatittań rammé anúnam-
Anuráдhapuré samiddhé, wassáni sattati akárayi rajjamétthaáti.

Sujanappasádasańwégatthaya katé Maháwansé "Paṇḍukábhayábhisékó" náma dasamó parichchhedó.

In the same quarter, the king built a temple for the Nighantho Kumbhundo, which was called by his name. To the westward of that temple, and the eastward of the huntsmen's buildings, he provided a residence for five hundred persons of various foreign religious faiths. Above the dwelling of Jotiyo, and below the Gamini tank, he built a residence for the Paribajika devotees. In the same quarter, but on separate sites, he constructed a residence for the Ajiwako, a hall for the worshippers of Brahma, (another for those) of Siwa, as well as a hospital.

This Pandukabhayo, the sovereign of Lanka, in the twelfth year of his reign, fixed the boundaries of the villages in all parts of Lanka.

This monarch, befriending the interests of the yakkhos, with the cooperation of Kalawelo and Chitto, who had the power (though yakkhos) of rendering themselves visible (in the human world), conjointly with them, enjoyed his prosperity.

Between the reigns of Pandukabhayo and Abhayo there was an interregnum of seventeen years.

This wise ruler Pandukabhayo, who had entered upon his royal state in the thirty seventh year of his age, reigned in the delightful and well provided capital of Anuradhapura, over his firmly established kingdom, for seventy years.

The tenth chapter in the Mahawanso, entitled, "the installation of Pandukabhayo," composed equally for the delight and affliction of righteous men.

Ekadasamo Parichchhedo.

Tassachchayé tassa sutó Muṭasiwoti wissutó Sówaṇṇapáliyá puttó pattó rajjamanákulań,
Mahámég hawanúyánań nánánúnaguṇóditań phalapupphatarúpétań só rájákárayi subhań.
Uyiyánaṭṭhána gahaṇé mahámégkó akálaló páwassi-téna uyiyánań mahámeghawanań ahu.
Saṭṭhi wassáni Muṭasiwó rájá rajjamakárayi, Anúrádhapúré pawaré Lańkábhúwadané subhé.
Tassa puttá dasá hésuń aññamañña hitésino; duwé dhítácha anukúlá kulánuchchhawiká ahu.
Déwánańpiyatissóti wissutó dutiyó sutó, tésú bhátisu sabbésu, puññapaññádhikó ahu.
Déwánańpiyátissó só rájási pituachchayé; tassábhisékéna samań bahu achchhariyánahu.
Lańkádípamhi sakalé nidhayó, ratanánicha antoṭhitáni uggantwá paṭhawitalamárahuń.
Lańkádhípasamípamhi bhinnanáwá gatánicha tattrajátánicha thalań ratanáni samáruhuń.

Chap. XI.

At his (Pandukabhayo's) demise, his and Sowanapali's son, known by the title of Mutasiwo, succeeded to the sovereignty, which was in a state of perfect peace.

This king formed the delightful royal garden Mahamego, which was provided in the utmost perfection with every requisite, and adorned with fruit and flower-bearing trees of every description.

At the time this royal garden was being laid out, an unseasonable heavy fall of rain (Mahamego) took place. From this circumstance, the garden was called Mahamego.

In the celebrated capital Anuradhapura, in the delightful Lanka, king Mutasiwo reigned sixty years.

He had ten sons, living in amity with each other; and two daughters, both equally beautiful and worthy of their illustrious descent.

Among all these brothers, by the virtue of his piety (in his former existence in the character of a honey merchant), and by his wisdom, the second son was the most distinguished; and he became celebrated by the name of Dewananpiatisso (Tisso-the-delight-of-the-devos).

On the demise of his father, the said Dewananpiatisso was installed king. At his inauguration (on the day of the new moon of Magasiro) many miraculous phenomena took place throughout Lanka: the riches and the precious metals and gems buried in the earth emerging, rose to the surface. The treasures sunk (in the sea) from ships wrecked in the neighbourhood of Lanka, and those naturally engendered there (in the ocean), also rose to the shores of the land.

Chátapabbatapádamhi tissócha wélúyaṭṭhiyó játá rathapatódína samána parimánató.
Tásu éká latáyaṭṭhi rajatábhá, tahiń tatá, suwannawanna ruchirá dissantétá manoramá.
Ekákusuma yaṭṭhítu kusumáni tahiń pana, nánáni nánáwanná·ni dissanté tipuṭṭhánicha.
Eká sakunayaṭṭhítu; tańhi pakkhimigá bahú nánácha náná wannácha sajiwáwiya dissari.
Haya gaja rathá malaká walayanguliwéṭṭhaká kakudhaphalapá·katiká ichchéta aṭṭha játitó.
Muttá samuddá uggańtwá tíré waṭṭhiwiyaṭṭhitá: Déwánańpiya·tisassa sabbań puńńawijamhitań.
Indańílań wélúriyań lóhitańkamanichimé ratanánicha, té táni muttátátácha yaṭṭhiyó,
Sattáhabbhantaréyéwa rańńo santikamáharuń: táni diswá panito só rájá iti wichintayi
"*Ratanáni anagghání Dhammásókó imáni mé sahayó rahaté·nańńó tassa dassań imánató.*"
Déwánańpiyatissócha Dhammásókócha té imé dwé adiṭṭhasahá·yáhi chirappabhuti bhúpati.
Bhágineyyam Mahárițțham machchapamukhan tató dijań, amachchań, ganakanchéwa rájá té chaturó jané,

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On the Chato mountain (situated two yojanas to the southward of Anuradhapura) three bamboo poles were produced, in size equal to a chariot pole. The first, called the creeper pole, entwined with a creeper, shone like silver. The creeper itself, glittering most brilliantly, was refulgent like gold. The second was the pole of flowers. The many descriptions of flowers which clustered thereon, were resplendent by the brilliancy of their colors, as well as perfect in all the three qualities (which flowers ought to possess). The third was the pole of animals. The various quadrupeds and birds of every varied hue (represented) thereon, appeared as if they were endowed with life.

The eight descriptions of pearls, viz., Haya (horse), gaja (elephant), ratha (chariot wheel) maalaka (nelli fruit), valaya (bracelet), anguliwelahka (ring), kakudaphala (kubook fruit), pakatika (ordinary), rising up from the ocean, stood in a ridge on the sea shore. All this was produced by the virtue of the piety of Dewananpiatisso.

Within a period of seven days, the following gems, viz., sapphire, lapis lazuli, and rubies, the aforesaid treasures of the miraculous poles, as well as the aforesaid pearls, presented themselves unto the king. The benevolent monarch on observing these (supernatural tributes) thus meditated: "My friend Dhammasoko, and no one else, is worthy of these invaluable treasures: to him I will make presents thereof."

These two monarchs, Dewananpiatisso and Dammasoko, though they were not personally known to each other, were united by the ties of friendship, from a long period (preceding).

This king (of Lanka) dispatched as his ambassadors, these four individuals: viz., his maternal nephew Maha Arittho,—as the chief of the mission,—the brahman (of the Hali mountain), the minister of state (Malla), and the accountant (Tisso), attended by a powerful retinue, and

Dúté katwána páhési; balóghapariwáríté gáhápetwá anagghání ratanáni imáni só,
Manijáticha tissó, tá tissócha rathayaṭṭhiyo, sańkhanha dakkhiṇáwattań. muttá játicha aṭṭhatá.
Aruyiha Jambukólamhi náwá sattadinéna té sukhéna titthań laddhána; sattáhéna tató puna,
Páṭaliputtań gantwána, Dhammásókassa rájinó adańsu pannákáré té diswá táni pasídiya,
"Ratanánidisánéttha natthimé" iti chintiya, adá sénapatiṭṭhánań tuṭhóriṭṭhassa bhúpati,
Puróhichchań bráhmaṇassa, daṇḍanáykatampana adási tassá machchassa seṭṭhittań ganakassatu,
Tésań anappaké bhógé datwá wasagharánicha, sahámachchéhi mantentó passitwá paṭipábhatań.
Wálawijanimuṇhísań khaggań, chhattancha, pádukań, mólipaṭṭań, sapámangań bhińkárań, harichandadan,
Adhówimań watthakóṭiń mahagghanhatthapunjanin, nágáhaṭań anjanacha, Aruṇánancha mattikań,
Anótattódakáchéwa Gangá salilaméwacha, sańkhancha nandiyá waṭṭań, waḍḍhamánań kumárikań,
Hémabhájana bhaṇḍaṇcha, siwikancha mahárahań, haríṭakań ámalakań mahagghań amatósadhań.

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entrusted with these invaluable treasures; viz., the three kinds of gems, the three royal palanquin poles, a right hand chank, and the eight descriptions of pearls.

Embarking on board a vessel at Jambukolo, and in seven days prosperously reaching their port of debarkation; and thereafter departing from thence, and in seven days having reached Patiliputta, they delivered these presents to king Dhammasoko. That monarch, on seeing these persons and these articles, rejoiced; and thus reflecting within himself,—"There are no treasures in these parts to be compared to these;" he conferred the office of "senapati" on Arittho; he also conferred on the brahman, the office of purohitto; on the other minister, the office of "dandanayako;" and on the accountant, the office of "setthitto." Having bestowed presents of no trifling value, and (provided) dwellings for them, he consulted with his own ministers, and settled what the proper presents were to be sent in return; viz., a chowrie (the royal fly flapper), a diadem, a sword of state, a royal parasol, (golden) slippers, a head ornament (crown), a golden anointing vase, golden sandal wood, and costly hand towels, which to the last moment they are used (are cleansed by being past through the fire) without being washed; ointments for the body, obtained from the nagas, and the clay of Aruna; water from the Anotatto lake, a right hand chank containing the water (used at the inauguration of the king) from the stream of the Ganges; and a royal virgin of great personal charms; sundry golden vessels, and a costly howda; the precious aromatic medicinal drugs, "harita" and "amalaka;" and one hundred and sixty loads of hill paddy which had been brought by parrots,—being the articles requisite for his inauguration; and a complete suite of royal attendants.

Súkáhaṭánań sálinań saṭṭhi wáha satánicha abhisékópakaraṇań pariwárań wisésitań.
Datwá kálé sahdyassa paṇṇákárań narissaró duté páhési saddhammapaṇṇákáramimańpicha,
"Aham Buddhancha, dhammancha, sańghancha, saraṇań gató; upásakattań désési Sakyaputtassa sásané.
Twampimáni saranáni uttamáni, naruttama, chittam pasádayitwána, saddháya saraṇań waja."
"Karótha mé sahdyassa abhisékań:"—punóiti watwá sahdyó machché té sakkaritwáthapésayi.
Pańchamásé wasitwána té machchátiwasakkatá, wésákhasukkapakkhádi diné dutáwa niggatá.
Támalittiyamáruyha náwá, té Jambukólaké óruyha, bhúpań passińsu, patwá dwádasiyań iti.
Adańsu paṇṇákáré té dútá Lańkádhipassa té tésań mahantań sakkárań Lańkápati akárayi.
Té maggasiramásassa ádichandódayé diné abhisittancha Lańkindań amachchá sámibhattitó.
Dhammásókassa wachanań datwá; sámihiteratá punópi abhisińchińsu Lańkahita sukhé ratań.
Wésákhé narapoti punnámáya méwań Déwánańpiyawachanó gulhanámó Lańkáyań patarittapiti ussawáyań attanójanasukhadóbhisíchayi só ti.

In due course, this monarch dispatched his mission to his ally (Dewananpiatisso, entrusting them with the aforesaid presents, and the following gifts of pious advice: "I have taken refuge in Buddho, his religion, and his priesthood: I have avowed myself a devotee in the religion of the descendant of Sakyo. Ruler of men, imbuing thy mind with the conviction of the truth of these supreme blessings, with unfeigned faith do thou also take refuge in this salvation." This attached ally of Dewananpiatisso having addressed this additional injunction to the (Sihalese) ambassadors, "Solemnize ye the inauguration of my ally;" allowed them to depart hither (to Lanka) vested with every royal favour. These highly favoured ministers (of Dewananpiatisso) having resided there, at Patiliputta, for five months, on the first day of the bright half of the month of "wesakho" took their departure. Embarking at the port of Tamalettiya, and landing at Jambukola, they presented themselves before their sovereign on the twelfth day.

The (Jambudipan) ambassadors delivered these gifts to the ruler of Lanka: on them the sovereign of Lanka conferred great favours.

These envoys, revering him as if he had been their own sovereign, having delivered to the monarch of Lanka,—who had already been inaugurated on the first day of the increasing moon of the month of "Maggasiro,"—Dhammasoko's message; his own devoted subjects a second time solemnized the inauguration of him, who was beloved by the people of Lanka.

This dispenser of happiness to his own subjects, bearing the profoundly significant title of Dewananpiya (the delight of the devos), exerting his powers to the utmost, and making Lanka overflow with rejoicings, held his reinvestiture on the full moon day of the month "wesakho."

Sujanappasádasańwégatthdya katé Mahdwańsé " Déwánańpiya-tissábhisékó " náma ékádasamó parichchhédó.

Théró Moggaliputtó só Jinasásanajótakó niṭṭhápétwána sańgítiń pekkhamánó anágatań ;
Sásanassa patiṭṭhánań pachchantésu awékkhiya pésési kattiké mási té té théré tahiń tahiń.
Therań Kasmíra Gandhárań Majjhantikamapésayi apésayí Mahádéwathérań Mahisamaṇḍalań.
Wanawásiń apésési thérań Rakkhitanámakań táthágarantakań Yonańdhammarakkhitanámakań.
Mahárattań Mahádhammarakkhitatthéranámakań ; Mahárakkhitathérantu Yónalókamapésayi.
Pésési Majjhimań thérań Himawantapadésakań ; Suwaṇṇabhúmiń théré dwé Sonam Uttaramíwacha.
Mahámahindathérań tań thérań Iṭṭhiyawuttiyań, Sambalań, Bhaddasálancha saké saddhiwihdriké ;
" Lańkádípé manuṇṇamhi manuṇṇa Jinasásanań patiṭṭhápétha tumhéti," panchathéré apésayi.
Tadá Kasmíra Gandháré pakkań sassań mahiddhikó Arawálo nágarájá wassań kárakasańṇitań
Wassápetwá samuddasmiń sabbań khipatiddáruṇo. Tattra Majjhantikatthéro khippań gantwá wiháyaso
Arawáladahé wáripiṭṭhiń chańkamanádiké akási. Diswá tań nágá ruṭṭhá raṇṇó niwédayuń.

The eleventh chapter in the Mahawanso, entitled, " the inauguration of Dewananpiatisso," composed equally for the delight and affliction of righteous men.

CHAP. XII.

The illuminator of the religion of the vanquisher, the thero son of Moggali, having terminated the third convocation, was reflecting on futurity. Perceiving (that the time had arrived) for the establishment of the religion of Buddho in foreign countries, he dispatched severally, in the month of " kattiko," the following theros to those foreign parts.

He deputed the thero Majjhantiko to Kasmira and Gandhara, and the thero Mahadevo to Mahisamandala. He deputed the thero Rakkhito to Wanawasi, and similarly the thero Yona-Dhammarakkhito to Aparantaka. He deputed the thero Maha Dhammarakkhito to Maharatta ; the thero Maharakkhito to the Yona country. He deputed the thero Majjhimo to the Himawanta country ; and to Sowanabhumi, the two theros Sono and Uttaro. He deputed the thero Maha-mahindo, together with his (Moggali's) disciples, Ittiyo, Uttiyo, Sambalo, Bhaddasalo (to this island), saying unto these five theros, " Establish ye in the delightful land of Lanka, the delightful religion of the vanquisher."

At that time, a savage naga king named Aravalo, who was endowed with supernatural powers, causing a furious deluge to descend, was submerging all the ripened crops in Kasmira and Gandhara. The said thero Majjhantiko, instantly repairing thither through the air, and alighting on the lake Aravalo, walked, absorbed in profound meditation, on the surface

Nágarájátha ruṭṭho só, wiwidhabhinsiká kari; wátámahantá wáyanti méghó gajjati, wassati.
Phalanti sanayó wijju nichchhárénti tató tató mahiruhápabbatánan kuṭáni papatanticha.
Wirupárúpá nágácha ginsápenti samantató; sayan dhúpati, jalati akkósantó anékadhá.
Sabbantan iddhiyá théro paṭibáhiya bhinsanan awócha nágarájan tan dassentó balamuttaman.
"*Sadéwakópiché lókó ágantwána bhawéyyaman namé paṭibalo assa janétun bhayabhérawan.*"
"*Sachépiman mahin sabban, sasamuddan sapabbatan, ukkhipitwá, mahánága, khipéyasi mamopari;*
"*Néwamé sakkunéyási janétun bhayabhérawan· aññadatthu tawésassa wighâto, uragádhipa.*
Tan sutwá nimmadassassa théró dhammamadesayi; tató saranasilésu nágarájá patiṭṭhahi.
Tathéwa chaturásiti sahassáni bhujaṅgamá Himawantécha, gandhabbá yakkhá kumbhaṇḍaká bahu.
Panchakónáma yakkhótu saddhin Hárita yakkhiyá, panchasatéhi puttéhi phalan pápuni ádikan.
"*Maddánikódhan janayittha, itó uddhan yathá puré, sassaghátancha mákattha; sukhakámahi pániné.*"
"*Karótha mettan sattésu: wasantu manujá sukhan:*" *iti tenánusitthá té, tathéwa patipajjisun.*

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of the water. The nagas seeing him, enraged (at his presumption), announced it to their king. The infuriated naga monarch endeavoured in various ways to terrify him: a furious storm howled, and a deluge of rain poured down, accompanied by thunder; lightning flashed in streams; thunder bolts (descended) carrying destruction in all directions; and high peaked mountains tottered from their very foundations.

The nagas assuming the most terrific forms, and surrounding him, endeavoured to intimidate him. He himself (the naga king) reviling him in various ways, spit smoke and fire at him. The thero by his supernatural power averted all these attempts to terrify him; and displaying his omnipotence, thus addressed the naga monach: "O, naga ruler! even if the devos were to unite with the (human) world to strike terror into me, their efforts would prove nugatory. Nay, if uplifting the whole earth, together with its ocean and its mountains, thou wert to keep them on my head, even then thou wouldest fail to create in me an appalling terror. O, naga monarch, let thy destruction of the crops be arrested."

To him who had been subdued on hearing this reply, the thero propounded his doctrines. Whereupon the naga king attained the salvation and state of piety of that faith.

In like manner, in the Himawanta (or snowy) regions, eighty four thousand nagas, and many gandhabbos, yakkhos, and kumbhandakos (were converted).

A certain yakkho called Panchako, together with his wife Harita and five hundred youths, attained sowan (the first stage of sanctification). He then thus addressed them: "Do not hereafter, as formerly, give way to pride of power, and vindictive anger; but evincing your solicitude for the happiness of living creatures, abstain from the destruction of crops: extend your benevolence towards all living creatures: live, protecting mankind."

Tató ratana pallańké thérań só uragádhipó nisídápiya aṭṭhási wíjamánó tadantiké.
Tadá Kasmíra Gandhára wásinó manujágatá, nágarájassa pújatthań gantwá thérań mahiddhikań.
Théraméwábhiwádetwá ékamantań nisídisuń; tesań dhammamadésési théró ási wisopamań.
Asítiyásahassánáń dhammábhisamayó ahu; satań sahassań purisá pabbajjuń thérasantiké.
Tatóppabhuti Kasmíra-Gandhárá té idánipi ásuń, kásáwań pajjótá watthuttaya paráyaná.
Gantwá Mahádéwathéró désań Mahisamaṇḍalań; suttanta déwadutantań kathési janamajjhagó.
Chattálísa sahassáni dhammachakkhuń wisódhayuń; chattálísa sahassáni pabbajińsu tadantiké.
Gantwátha Rakkhitatthéró Wanawásań nabhéṭhitó, sańṇattamanamataggań kathési janamajjhagó.
Saṭṭhiń nara sahassánań dhammábhisamayó ahu: sattatinsa sahassáni pabbajińsu tadantiké.
Wiháránań panchasatań tasmiń désé patiṭṭhahi patiṭṭhápési tatthéwa théró só Jinasásanań.
Gantwá parantakań théró Yónakó Dhammarakkhitó aggikkhandhópamańsuttań kathétwá janamajjhagó.

They who had been thus exhorted by him, regulated their conduct accordingly.

Thereupon the naga king placing the thero on a gem-set throne, respectfully stood by, fanning him.

On that day, the inhabitants of Kasmira and Gandhara, who had come with offerings to the naga king (to appease his wrath and arrest the desolation of the crops), learning the supernatural character of the thero, bowing down to him (instead of the naga king), stood reverentially at his side.

The thero preached to them the "asivisopaman" discourse (of Buddho). Eighty thousand persons attained superior grades of religious bliss: one hundred thousand persons were ordained priests by the thero.

From that period, to the present day, the people of Kasmira and Gandhara have been fervently devoted to the three branches of the faith, and (the land) has glittered with the yellow robes (of the priests).

The thero Mahadevo repairing to the Mahisamandala country, in the midst of the population preached to them the "dewadutta" discourse (of Buddho). Forty thousand persons became converts to the faith of sovereign supremacy; and by him forty thousand (more) were ordained priests.

Thereafter, the thero Rakkhito, repairing to the Wanawasa country, poising himself in the air, in the midst of the populace preached the "anomatugga" discourse (of Buddho). Sixty thousand persons attained the sanctification of the faith; and by him thirty seven thousand were ordained priests. The said thero constructed five hundred wiharos in that land, and there he also established the religion of the vanquisher.

The thero Yonako Dhammarakkhito repairing to the Aparantaka country, in the midst of the populace preached the "aggikkhandopaman"

Sô sattati sahassán' pánê tattha samágatê dhammámatá mapayisi dhammádhammesu kówidô.
Purisánan sahassancha, itthiyócha tatodhiká, khattiyánan kulá-yiwa nikkhamitwána pabbajun.
Mahárattthamisi gantwá só Mahádhammakkhito mahánárada-kassapawhajátakan kathayi tahin.
Maggaphalan pápuninsu chaturásiti sahassaká têrasantusahas-sáni pabbajinsu tadantikê.
Gantwánan Yóná wisayan Mahárakkhitakó isi kálakárám suttan tan kathêsi janamajjhagó.
Pána sata sahassáni sahassánicha santati maggaphalan pápu-ninsu dasasahassáni pabbajun.
Gantwá chatuhi thêrêhi dêsêsi Majjhimó isi Himawantu padêsas-min dhammachakkappawattanan.
Maggaphalan pápuninsu asíti pánakótiyó: wisun tê pancha-ráttháni pancha thêrá pasádayun.
Purisá sata sahassáni êkêkassêwa santikê pabbajinsu pásadêna sammásámbuddhasásanê.
Saddhin Uttarathêrêna Sónathêró mahiddhikó Suwannabhúmin agamá tasmintu samayêpana,
Játê játê rájagêhê dárakê rudarakkhasi samuddató nikkhamitwá, bhakkhitwána gachchhati.
Tasmin khanê rájagêhê játo hóti kumárakó: thêrê manussá passitwá rakkhasánan saháyaká,

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discourse (of Buddho). This (disciple), who throughly understood how to discriminate true from false doctrines, poured out to the seventy thousand who had assembled before him the delicious (draught of the) true faith. A thousand males and a still greater number of females, descendants exclusively of Khattiya families, impelled by their religious ardor, entered into the priesthood.

The sanctified disciple Maha-Dhammarakkhito repairing to Maharatta, there preached the "mahanaradakassapo jatako" (of Buddho). Eighty four thousand persons attained the sanctification of "magga," and thirteen thousand were ordained priests by him.

The sanctified disciple Maharakkhito repairing to the Yona country, in the midst of the populace preached the "kalakarana" discourse (of Buddho). One hundred and seventy thousand living beings attained the sanctification of "magga" and ten thousand were ordained.

The sanctified disciple Majjhimo, with four other theros (Kassapo, Malikadevo, Dhundadhiunosso and Sahasadevo), repairing to the land of Himawanto, preached there the "dhammachakko" discourse (of Buddho). Eighty koti of living beings attained the sanctification of the "magga." These five theros separately converted the five divisions (of Himawanto).

In the fraternity of each of these theros, one hundred thousand persons, impelled by the fervour of their devotion to the religion of the omniscient supreme Buddho, entered into the order of the priesthood.

Accompanied by the thero Uttaro the disciple Sono repaired to Sowanabhumi.

In those days, as soon as an infant was born, a marine monster emerging from the ocean, devoured it and disappeared. At the particular period (of this mission), a prince was born in a certain palace. The

Iti chintiya márituń sáyudhá upasańkamuń: kimitanticha puchchhitwá, thérá té iwamáhu té:
"Samaná mayań sílawańtá: rakkhasi nasahdyaká." Rakkhasi sásaparisá nikkhantáhoti ságará.
Tań sutwána mahárdwań wirawińsu mnhdjaná, digunicha rakkhasi théró mápayitwá bhayánaké.
Tań rakkhasiń saparisań parikkhipi samantató, idań imihi laddhanti, mantwá hitá phaláyi sá.
Tassa désassa árakkhań ṭhapetwána samantato, tasmiń samágámé théró brahmajálamadésayi.
Saranésucha silésu aṭṭhańsubahawó janá saṭṭhiń sata sahassánań dhammábhisamayó ahu.
Aḍḍhuḍḍháni sahassáni pabbajjuń kuladáriká pabbajińsu diyaḍḍhantu sahassań kuladhitaró.
Tatóppabhúti sanjáté rájagéhé kumárakó taittha karińsu rájáno Sonuttará sanámakań.
Mahádayassápi Jinasásakaḍḍhamań wiháyapattań amatań sukhampité karińsu lókassa hitań tahiń
bhawiyakó lókahité pamádawáti?

Sujanappasádasańwégatthàyakaté Mahàwańsé "nánádésapasádó" náma dwádasamó parichchhédó.

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inhabitants seeing the priests, and taking them to be the emissaries of this rakkhasi, arming themselves, surrounded them for the purpose of destroying them. The theros having ascertained what their object was, thus addressed them: "We are pious ministers of religion, and not the emissaries of the rakkhasi." The monster with her train at this instant emerged from the ocean. Hearing of this (visitation), this concourse of people gave a great shout of horror. The thero causing (by his power of working miracles) another band of terrifying monsters to spring up, of double that numerical power, surrounded the rakkhasi and her train on all sides. She, concluding "this land has been appropriated by these," terrified, fled. Establishing the protection of the true faith over that land in all quarters, in that assembly the thero preached the "brahmajala" discourse (of Buddho). A great multitude of people attained the salvation and the state of piety of that faith.

Sixty lacks became eminently endowed with the knowledge of its doctrines. Two thousand five hundred men became priests, and one thousand five hundred women, of various castes, were admitted into the priesthood.

From that priod, the princes born in that palace obtained (from Sono and Uttaro) the name of Sonuttaro.

These (disciples, following the example) of the all-compassionating vanquisher's resignation (of his supreme beatitude), laying aside the exalted state of happiness attained by them, for the benefit of mankind undertook these missions to various countries. Who is there who would demur (when) the salvation of the world (is at stake)?

The twelfth chapter in the Mahawanso, entitled, "the conversion of the several foreign couutries," composed both to delight and to afflict righteous men.

Terasamo Parichchhedo.

Mahámahinda theró só tadá dwádasa wassikó; upajjháyéna ánatto sanghénacha mahámati;
Lankádípań pasádétuń kálań pekkhań wichintayi; "wuddhó Mutasiwo rájá; rájáhotu suto" iti.
Tadantaré ńátiganań datthuń katwána mánasań, upajjháyancha sanghancha wanditwá puchchhi bhúpatiń.
Addya chaturó thérá Sanghamittáya atajań, Sumanań sámanérancha, jalabhińńań mahiddhikań,
Nátinań sanghań kátuń agamá Dakkhinagiriń; tathá tatthá charantassa chhammásá samatikkamun.
Kaména Chétiyagiriń nagarań mátudéwiyá sampatwá mátarań passi, déwi diswá piyań sutań:
Bhójayitwá saparisań, attanáyewa káritań wiháran Chétiyagiriń thérań árópayi subhań.
Awantiratthań bhunjantó pitará dinnamattanó só Asokakumáró-hi Ujjénigamané purá,
Chétiyé nagaré wásań upagantwá tahiń subhań Déwiń náma labhitwána kumáriń Séṭṭhidhitarań.
Sańwásań táya kappési. Gabbhań ganhiya téna sá, Ujjéniyań kumárań tań Mahińdań janayi subhań.

Chap. XIII.

At that pried, the profoundly sapient great Mahindo was a thero of twelve years standing. Having been enjoined by his preceptor (the son of Moggali) and by the priesthood to convert the land Lanka; while meditating as to its being a propitious period (to undertake the mission) he came to this conclusion: "The monarch Mutasiwo is far advanced in years. Let his son succeed to the kingdom."

Having formed an earnest desire to visit his relations during this interval; reverentially taking his leave of his preceptor and of the priesthood, and having also obtained the consent of the king (his father Dhammasoko), taking with him four theros and the samanero Sumano, the son of Sanghamitta, who was preternaturally gifted, and the master of the six branches of religious knowledge, departed for Dakkhinagiri, for the purpose of administering the comforts (of religion) to his (maternal) relations.

There this pilgrim past six months in this avocation.

Having raached Chetiyagiri, the capital of his royal mother, he appeared before her. The queen was overjoyed at seeing her beloved son. After serving refreshments to him and his retinue, she established the thero in the superb Chetiya wiharo which had been erected by herself.

While prince Asoko was ruling over the Awanti country by the appointment of his own father, in a journey to Ujjeni he arrived at Chetiya; and while tarrying there, having gained the affections of the lovely princess Dewi, the daughter of a Setthi, he lived with her. Becoming pregnant by that connection, she gave birth to the noble (twin) princes Ujjenio and Mahindo, and at the termination of two years, to a daughter Sanghamitta.

Was saddwaya matikkamma Sanghamittancha dhitaraṅ, tasmiṅ kálé wasati sá Chétiyé nagaré tahiṅ.
Thérό tattha nisíditwá "kálaṇṇá" iti chintayi "pitará mé sadnattaṅ abhiséka bahussawaṅ,"
"Déwánaṅpiyatissó só mahárájánuhótucha; watthuttaya gunéchápi sutwá jánátu dútató:"
Aróhatu Missanangaṅ, jétthamasassupósathé; taddhéwa gamissáma Laṅkádípa waraṅ mayaṅ,"
Magindó upasaṅkamma Mahindatthéra muttamaṅ "yáhi Laṅkaṅ pasádétuṅ; Sambuddhénási wyákato:"
"Mayampi tatthupatthambhá bhawissámáti" abrawi. Déwiyá bhágínídhitu puttó Bhandakandma kó,
Thérina déwiyá dhammaṅ sutwá désitaméwatu, anágámi phálaṅ patwá, wasí thérassa santiké.
Thattha másaṅ wasitwána jetthamásassupósathó, théro chatuhi thérihi Sumanénátha Bhandunà,
Saddhiṅ téna gahatthéna naratánáti hétuná, tasmá wihara ákásaṅ uggantwá samahiddhikó,
Khanénéwa idhágamma rammé Missakapabbaté atthási sélakútamhi ruchirambatthalé waré.

At this period (of Mahindo's visit) she (the queen) was residing there, in Chetiyanagara. While the thero was sojourning there, he thus meditated: "The period has arrived for undertaking the mission enjoined by my father. May the said Dewananpiyatisso, having already solemnized his inauguration with the utmost pomp, be enjoying his regal state. May he, after having ascertained from my father's ambassador the merits of the three blessed treasures (sent by my father), acquire a right understanding of them (the doctrines of Buddho). May he on the full moon day of the month of jettho visit the Missa mountain (Mihintalle), for on that very day shall I myself repair to renowned Lanka."

Mahindo (Sakko, the devo of devos) appearing unto the illustrious thero Mahindo, thus addressed him: "Depart on the Mission for the conversion of Lanka: it is the fulfilment of the prediction of the supreme Buddho (pronounced at the foot of the bo-tree). We also will there render our assistance."

Bhandu, the son of the queen's younger sister's daughter, from merely listening to the sermon preached by the thero to the queen, attaining the sanctification of "anagami," became a disciple in the fraternity of the thero.

Tarrying there a month longer, on the full moon day of "jettho," the supernaturally gifted thero, together with four other theros, as well as Sumano (a samanero), attended also by the aforesaid Bhandu, who though still a layman, had laid aside domestic affections, rose aloft into the air at that very wiharo, and instantaneously alighting on this land, at the superb Missa mountain, stationed himself on the rocky peak of the delightful and celebrated Ambatthalo.

According to the injunction of the divine sage, pronounced at the moment of his composing himself to attain final emancipation, in his desire to benefit Lanka by the advantages attendant on its conversion (to

Lankká pasádanagunéna, wiyákató só, Lankádhitdya Munind,
sayiténa anté, Lankáya satthu sadisóhata-
hétu, tassá Lankámaruhi mahitóhi nisíditatthdti.

Sujanappasádasanwégatthdya kdté Mahdwansé "Mahindága-
manó," náma térasamó parichchhédó.

Chadassamo Parichchhedo.

Déwánanpiyatissó só rdjá salilakilitan datwá nagarawásinan
migawan kílitun agá.
Chattálísa sahasséhi naréhi pariwdritó dhdwanto padasdyíwa
agamá Missakan nagan.
Théré dassétu michchhantó déwó tasmin mahídaré gumban bhak-
khayamánówa atthá gókannarúpawá.
Rájá diswá "pamattan tan náyuttan wijjhitun" iti; jiyásadda-
maká; dhdwi gókanno pabbatantaran.
Rájánudhdwi só dháwan théránan santikan gató, théré ditthé
narindéna: sayan antaradhdyi só.
Thérô bahusu ditthésu atibhdyissati iti, attánamíwa dassési;
passitwá nan mahípati,
Bhító atthási. Tan théró: "éhi Tissáti," abruwi. "Tissáti"
wachanéníwa rájá yakkóti chintayi?

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his creed); and in order that in the accomplishment of his benevolent design, there might be employed an agent comparable to the divine sage himself, the (Mahindo) to whom Lanka was offered up as an offering by the devos, took up his station there (at Ambatthalo).

The thirteenth chapter in the Mahawanso, entitled, "the advent of Mahindo," composed equally for the delight and affliction of righteous men.

Chap. XIV,

The king Dewananpiyatisso celebrating a "salila" festival for the amusement of the inhabitants of the capital, he himself departed for an elk hunt, taking with him a retinue of forty thousand men; and in the course of the pursuit of his game on foot, he came to the Missa mountain.

A certain devo of that mountain, being desirous of exhibiting the theros, having assumed the form of an elk, stationed himself there (in that neighbourhood) grazing. The sovereign descrying him, and saying, "It is not fair to shoot him standing," sounded his bowstring: the elk fled to the mountain. The king gave chase to the fleeing animal. On reaching the spot where the priests were, the thero came in sight of the monarch, but he (the metamorphosed devo) vanished.

The thero conceiving that he (the king) might be alarmed if many persons (of the mission) presented themselves, rendered himself alone visible. The sovereign on seeing him, was surprised. The thero said to him "Come hither, Tisso." From his calling him simply "Tisso," the

"Samaná mayań, mahárája, Dhammarájassa sáwaká; taméwa anukampáya Jambúdípá idhágatá:"
Ichcháha théró; Tań sutwá, rájá witabhayó ahú, sariłwá sakkhisandésań samaná iti nichchhitó.
Dhanusarancha nikkhippa upasańkamma tań ísin, sammódamánó thérena só nisídi tadantiké.
Tadá tassa manussá té ágamma pariwárayuń; tadá sésécha dassési mahá théró sahágaté.
Té diswá abruwí rájá "kadá mé ágatá?" iti: "mayá saddinti" thérena wutté; puchchhi idań puna.
"Santi ídisaká rańńé Jambúdípé yatí? iti; áha "kásáwapajjótó Jambudípó tahiń pana,"
"Té wijjá iddhippattácha chétópariyáyakówidá dibbasótácha arahantó bahu Buddhassa sáwaká."
Pachchhi, "kénágatatthási?" "Nathálena jalénápi nágamamháti;" wuttó só wijáni nabhaságamuń.
Wimańsanto mahápańńó pańhan pańhamapuchchhi tań; puṭṭhó puṭṭhó wiyákási tań tań pańhań mahípati.
"Rukkhoyań, rájá kiń námo?" "Ambo náma ayań táru." "Imań munchiya atthambo?" "Santi ambatarú bahú."
"Imancha ambań, téchambé munchiyatthi mahíruhá?" Santi, bhanté, bahú rukkhá, anambá pana té tarú."

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monarch thought he must be a yakkho. "We are the ministers and disciples of the lord of the true faith: in compassion towards thee, maharaja, we have repaired hither, from Jambudipo." The thero having thus addressed him, and the king hearing the declaration, was relieved of his terrors; and recollecting the communication he had received from his ally (Dhammasoko) was convinced that they were the ministers of the faith. Laying aside his bow and arrow, and approaching this "irsi," and conversing graciously with the said thero, he (the king) seated himself near him. At that moment, his retinue arriving stood around them; at the same time the thero produced the other members of the mission. Seeing them, "When came these?" demanded the king. Being answered by the thero, "With me;" he made this inquiry: "In Jambudipo, are there other priests like unto these?" The thero replied, "Jambudipo itself glitters with yellow robes; there the disciples of Buddho, who have fully acquired the three sacerdotal sanctifications, who are perfect masters of the knowledge which procures the "arahat" bliss, the saints who have the gift of prophecy and divination, are numerous. (The king) inquired by what means he had come. (Mahindo) replied, "I came not either by land or water." The inquirer learnt (thereby) that (the thero) had come through the air. This gifted personage, for the purpose of ascertaining the capacity of the gifted (sovereign) interrogated him. As he asked query after query, the monarch replied to him question after question.

O king! what is this tree called?
It is called the ambo tree.
Besides this one, is there any other ambo tree?
There are many ambo trees.
Besides this ambo, and these other ambos, are there any other trees on earth?

"Añṇi ambi anambicha munchiyatthi mahiruhá?" Ayam bhadantambarukkhó? "Panḍitósi, narissara!"

"Santi té ṇátayó, rájá?" "Santi, bhanté, bahujjaná." "Santi aññátaká, rája?" "Santi aññátiká bahu."

"Nátitócha aṇátécha munchiyaññopi atthinu?" "Ahaméwa, bhanté." "Sádhu! twań panḍitósi, narissara!

Panḍitóti widitwána "chúlahatthipadópamań" suttantań désayí théró mahipassa mahámati.

Désaná pariyósáné saddhiń téhi naréhi só chattálisa sahasséhi saranésu patiṭṭhahi.

Bhattábhiháráń sáyanéhá raññno abhiharúń tadá; "nabhunjissantidánimé;" iti jánampi bhúpati.

Puchchhituń yéwa yuttanti bhattén ápuchchhi té. Isi "nabhunjáma idániti," wutté kálancha puchchhi só.

Kálań wuttébruwi: "Ewan gachchháma nagarań" iti. "Tuwań gachchha, mahárája; wasissáma mayań idha."

"Ewań sató kumáróyań amhéhi sahagachchhatu?" "Ayańhi ágataphaló, rája, wiññáta sáyanó,"

"Apekkhamánó pabbajjań, wasatambhákasantiké: iddni pabbájayissáma imań. Twań gachchha bhúmipa."

Lord! there are many trees, but they are not ambo trees.

Besides the other ambo trees, and the trees that are not ambo, is there any other?

Gracious Lord! this ambo tree.

Ruler of men! thou art wise.

King! have you relations?

Lord! I have many.

King! are there any persons not thy relations?

There are many who are not my relations.

Besides thy relations, and those who are not thy relations, is there or is there not, any other (human being in existence?)

Lord! there is myself.

Ruler of men "Sadhu!" thou art wise.

The eminently wise thero, thus satisfied that he was capable of comprehending the same, propounded to the ruler of the land "the chulahatthipadopaman" discourse (of Buddho). At the conclusion of that discourse, together with his forty thousand followers, he obtained the salvation of that faith.

At that instant, it being in the afternoon, they brought the king his repast. The monarch knowing that these personages did not take refreshment at that hour, considered that it was proper to inquire (before refreshments were offered): he (accordingly) inquired of these sanctified personages regarding their taking refection. On being answered, "We do not partake of refreshments at this hour;" the king required when that hour was. On being informed of it, he thus replied: "Let us, then, repair to the capital." "Do thou go, maharaja; we (said the thero) will tarry here." "In that case, allow this young prince (Bhandhu) to accompany us." "Raja, this (prince) having attained the "agata" sanctification, and acquired a knowledge of the religion (of Buddho) is living in my fraternity, devoutly looking forward to the appointed time for his ordination: we are now about to ordain him. Lord of the land, do thou return (to

"Pátó rathań pésayissań, tumhé tattha ṭhitá, purań yatháti:"
théré wanditwá: Bhańḍuń nétwékamantikań,
Puchchhi thérádhikárań. Só rańńo sabbamabhási. Só thérań
ṇatwáti, tuṭṭhó; só "lábhá mé!" iti chintayi.
Bhaṇḍussa gihibhdwéna gató sańkó narissaró aṇṇási narabhá-
wań, "só pabbájéma imań;" iti.
Théró tań gámasimáyań tasmińyéwa khaṇé, aká Bhaṇḍukassa
kumárassa pabbajjamupasampadań.
Tasmińyéwa khaṇé sócha arahuttań apápuṇi. Sumanań sámané-
rań tań théró ámantayi tató,
"Dhammassawanakálań tań ghóséhíti" apuchchhi. Só sáwentó
"kittakań ṭhánań, bhanté, ghósémahań?" iti.
"Sakalań Tambapaṇṇiti;" wutté thérina: iddhiyá sáwentó
sakalań Lańkań dhammakálamaghósayi.
Rájá nágachatukkéso Soṇḍipassé nisídiya, bhadantánań rawań
sutwá, thérasantikapésayi.
"Upaddawónu atthíti?" áha "natthi upaddawo; sótuń Sambud-
dhawachanań káló ghosápito;" iti.
Sámaṇéra rawań sutwá, bhummá, dewá aghósayuń: anukkaména
só saddó Brahmalókań samáruhi.
Téna ghoséna déwánań sannipáto mahá ahu: samachittasuttań
désési théró tasmiń samágamé.

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the capital)." "In the morning (rejoined the king) I will send my carriage: repair ye (then) to the capital seated in it." Having thereupon reverentially taken his leave of the theros, and called aside Bhandhu, he made inquiries regarding the theros principally (as well as other matters). He explained all things to the monarch. Having ascertained that the thero (was the son of his ally Dhammasoko) he became exceedingly rejoiced, and thus thought: "This is indeed a benefit (conferred) on me."

The monarch (when) he ascertained the lay condition of Bhandhu, entertaining apprehensions that as long as he continued a layman he might be seduced from his purpose, said, "Let us initiate him into the priesthood (at once)."

At that very instant in that "gamasimaya" (ground duly consecrated with land limits), the thero performed the ceremony of ordination, and of elevation to the order of upasampada, of prince Bhandhu; and instantaneously he (Bhandhu) attained the sanctification of "arahat."

Thereupon the thero addressed himself to the samanero Sumano. "It is the hour of prayer: sound the call." He inquired, "Lord, in sounding the call, over what portion of the world should my voice be heard!" On being told by the thero "over the whole of Tambapanni (only);" calling out, by his supernatural power his shout (resounded) all over Lanka.

The king hearing the call of these pious persons while mounted on his state-elephant near Sondipasse (in the eastern quarter of the town), dispatched (a person) to the residence of the thero, inquiring, "whether some calamity had or had not befallen them?" He brought back word, "It is not any calamity, but the call announcing that it is the hour to attend to the words of the supreme Buddho." Hearing the call of the samanero, the terrestrial devos shouted in response, and the said (united) shouts ascended to the Brahma world. In consequence of that call, a great congregation of devos assembled. In that assembly the thero propounded the "samachitta suttan," (or the disconrse of Buddho "on

Asankhiyánan déwánan dhammábhisamayó ahú ; bahú nágasupannácha saranésu patitthahun.
Yathédan Sáriputtassa suttan thérassa bhásató, tathá Mahindathérassa ahú déwasamágamó.
Rájá pabhátè páhési rathan: sárathi só gató "áróhatha rathan, yáma nangaran?" iti tébrawi.
"Nárógáma rathan." "Gachchha." "Gachchháma tawapachchhato ;" iti watwána pésetwá sárathin; sumanóratthá.
Wehásamabbhuggantwá té nagarassa puratthaté pathaman thupatthánamhi otarinsu mahiddhiká.
Théréhi pathamotinnatháṇamhi katachétiyan ajjápi wuchchaté téna ewan "pathamachétiyan."
Ranná théragunan sutwá ranno antépuritthiyó théradassanamichchhinsu yasmá tasmá mahipati.
Antówa rájawatthussa ramman kárési maddhapan, sétéhi watthapupphéhi chháditan samalankatan.
Uchchásèyyá wiramanan sutattá thérasantiké kankhi uchchhásané théró nisídéyya nukhóticha ;
Tadantaré sárathi só théré diswá tahin thité chíwaran párupanté té atiwimhitamánasó,
Gantwá ranno niwédési: sutwá sabban mahipati "nisajjanan nakarissanti píthakésúti," nichchhito,

concord in faith.") To an asankiya of devos, superior grades of blessings of the rcligion were obtained. Innumerable nagas and supannas attained the salvation of the faith. As on the occasion of the preaching of the thero Sariputto, so on that of the thero Mahindo, there was a great congregation of devos.

In the morning the king sent his chariot. The charioteer, who repaired (to Mihintalle), said unto them (the theros), "Ascend the carriage that we may proceed to the town." "We will not," (replied the priests) "use the chariot; do thon return, we shall go hereafter." Having sent away the charioteer with this message, these truly pious personages, who were endowed with the power of workihg miracles, rising aloft into the air, alighted in the eastern quarter of the city, on the site where the first dagoba (Thuparamo) was built. From this event, to this day the spot on which the theros alighted is called the first chetiya (dagoba).

From whatever cause it might have been that the ladies of the king's palace, on having learnt from the monarch the piety of the thero, became desirous of being presented to the said thero; from the same motive the sovereign caused a splendid hall to be constructed within the precincts of the palace, canopied with white cloths, and decorated with flowers.

Having learnt from the thero (at the sermon of the preceding day) that an exalted seat was forbidden, he entertained doubts as to whether the thero would or would not place himself on an elevated throne. In this interval of doubt, the charioteer (who was passing the spot where the first dagoba was subsequently built) observing the theros (whom he left at Mihintalle already) there, in the act of robing themselves, overwhelmed with astonishment (at this miracle), repairing to the king informed him thereof. The monarch having listened to all he had to say, came to the conclusion (as they would not ride in a chariot), "they will not seat themselves on chairs." And having given directions, "spread sumptuous

"Susádhubhummattharaṇaṅ paṅṅápėtháti" bhásiya: gantwá patipathaṅ thérė sakkachchaṅ abhiwádiya.
Mahámahindathėrassa hattható pattamádiya, sakkárapújáwidhiná puraṅ théraṅ pawėsayi.
Diswá ásanapaṇṇatti nėmittá wiyákaruṅ iti; "gahitá pathawi méhi; dípė hessanti issará,"
Nariṅdó pújayantó tė thérė antėpurannayi tattha tė dussapíṭhėsú nisídiṅsu yatharahaṅ.
Tė yágu khajjabhojjėhi sayaṅ rájá atappayi, niṭṭhitė bhattakichchamhi, sayaṅ upanisídiya,
Kaniṭṭhassóparájassa Mahánágassa jáyikaṅ wasanti rájagehėwa pakkosápėsichánulaṅ.
Agamma Anulá déwi, pancha itthísatėhi sá, thérė wandiya pújėtwá ėkamantamupáwisi.
"Pėtawatthuṅ" "wimánancha" "sachchasaṇṇattamėwacha" dėsėsi théró tá itthí paṭhamaṅ phalamajjhaguṅ.
Bhiyó diṭṭhamanussėhi sutwá théraguṇaṅ bahuṅ, thėradassanmichchhanná samá gantwána nágará,
Rájaddwárė mahásaddaṅ akaruṅ: taṅ 'mahipati sutwá puchchhiya, jánitwá áha tėsaṅ hitathiko:
"Sabbėsaṅ idha sambádho: sálaṅ maṅgalahatthitó sádhėtuṅ, tatha dakkhinti thérėmė nágará" iti.

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carpets;" proceeding to meet the theros (in their progress), he bowed down to them with profound reverence. Receiving from the hands of the thero Maha-Mahindo his sacerdotal alms-dish, and (observing) the due forms of reverence and offerings, he introduced the thero into the city.

Fortune-tellers seeing the preparations of the seats, thus predicted: "The land will be usurped by these persons. They will become the lords of this island."

The sovereign making offerings to the theros, conducted them within the palace. There they seated themselves in due order, on chairs covered with cloths. The monarch himself served them with rice-broth, cakes, and dressed rice. At the conclusion of the repast, seating himself near them, he sent for Anula, the consort of his younger brother Mahanago, the sub-king, who was an inmate of the palace.

The said princess Anula proceeding thither, together with five hundred women, and having bowed down and made offerings to the theros, placed herself (respectfully) by the side of them.

The thero preached to them the "petawatthu," the "wimana," and the "sachcha sannuta" discourses. These females attained the first stage of sanctification.

The inhabitants of the town, hearing of the pre-eminent piety of the thero from those who had seen him the day previous, and becoming impatient to see him, assembled and clamoured at the palace gate. Their sovereign hearing this commotion, inquired respecting it; and learning the cause thereof, desirous of gratifying them, thus addressed them: "For all of you (to assemble in) this place is insufficient; prepare the great stables of the state-elephants: there the inhabitants of the capital may see these theros." Having purified the elephant stables, and quickly orna-

Sódhétwá hatthisálan tań witánáddihi sajjukań alańkaritwá sayanáti pańnápésuń yatháraháń.
Sathéro tattha gántwána maháthéró nisídiya, só "déwadútasuttań" tań kathési kathiko mahá.
Tań sutwána pasídińsu nagará té samágatá, tésu pánasahassantu paṭhamań palamajjhagá
Lańkádípé só sattakappówa kappó Lańkádiṭṭhdné dwésú ṭhánésú théró dhammań bhásitwá
dípabhásáya éwań saddhammótáran kárayi dípadípóti.

Sujanappasádasańwégatthdya katé Maháwańsé "Nagarappawésanó" nama, Chuddasamó parichchhédó.

PANNARASAMO PARICHCHHEDO.

"Hatthisálápi sambádhá" iti tattha samágatá té Nandanawané rammé dakkhinádwárató bahi,
Rájúyyáné ghanachchháyé sítalé nílasaddalé, pańńápésuń ásanáni théránań sádará nará.
Nikkhamma dikkhinadwárá théré thattha nisídicha, mahákulénachágamma itthiyo, bahuká tahin,
Thérań upanisídińsu uyyánań purayantiyo; "bálapaṇḍitasuttań" tań tásań théro adésayi.

mented the same with cloths and other decorations, they prepared seats in due order.

Repairing thither with the other theros, this all eloquent chief thero seating himself there, propounded tbe "devaduta" discourse (of Buddho). Hearing that discourse, the people of the capital, who had thus assembled, were overjoyed. Among them a thousand attained the first stage of sanctification.

This thero, by having propounded the doctrines (of Buddhism) in the language of the land, at two of the places (rendered sacred by the presence of Buddho), insured for the inhabitants of Lanka (the attainment of the termination of transmigration) within a period of seven kappos (by their having arrived then at the first stage of salvation). Thus he became the luminary which shed the light of religion on this land.

The fourteenth chapter in the Mahawanso, entitled, "the introduction into the capital," composed both to delight and to afflict righteous men.

CHAP. XV.

The people who had assembled there, impelled by the fervor of their devotion, declaring "the elephant stables also are too confined," erected pulpits for the theros in the royal pleasure garden Nandana, situated without the southern gate in a delightful forest, cool from its deep shade and soft green turf.

The thero departing through one of the southern gates, took his seat there. Innumerable females of the first rank resorted thither, crowding the royal garden, and ranged themselves near the thero. The thero propounded to them the "balapanditta" discourse (of Buddho). From

Sahassa itthiyó tásu paṭhamań phalamajjhaguń ; ewań tatthéwa uyyáné sayaṇahasamayó ahu.

Tató thérá nikkhamińsu "yáma pabbatań," iti: rańńo paṭiniwédisun, síghań rájá upágami.

Upágammábrawi thérań "sáyań dúrócha pabbató, idhéwa Nandanuyyáné, niwáso pháşuko," iti,

"Purassa achchásannattá asárupanti," bhásité; "Mahámégha-wanuyyánań náti dúráti santiké,"

"Rammań chháyudakúpétań niwásó tattha róchitu niwattitubbań bhantéti;" Théro tattha niwattayi.

Tasmiń niwattaṭṭhánamhi Kadambanadiyantiké "Niwattachétiyan' náma katań wuchchati chétiyań.

Tań Nandanań dakkhińéna sasań thérań rathésabhó Mahámégha-wanuyyánań páchinaddwarakantayi.

Tattha rájagharé rammé manchapíṭháni sádhukań sádhuni attharápetwá "wasatettha sukhań" iti.

Rájá thérébhiwádetwá amachchapariwárító purań páwisi. Thérátu tań rattiń tattha té wasuń.

Pabhátéyéwa pupphání gahetwá dharaṇípati théré upechcha wanditwá, pújetwá kusuméhicha,

Puchchhi, "kachchi sukhań: wutté uyyánań pháşukań?" iti: "sukhań wuttań, mahárája, uyyánań" yati "pháşukań."

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among them a thousand women attained the first stage of sanctification. In this occupation in that pleasure garden the evening was closing; and the theros saying, "Let us return to the mountain" (Missa) departed. (The people) made this (departure) known to the king, and the monarch quickly overtook them. Approaching the thero, he thus spoke: "It is late; the mountain also is distant; it will be expedient to tarry here, in this very Nandana pleasure garden." On his replying, "On account of its immediate proximity to the city it is not convenient;" (the king) rejoined, "The pleasure garden Mahamegho (formed by my father) is neither very distant nor very near; it is a delightful spot, well provided with shade and water; it is worthy, lord! of being the place of thy residence, vouchsafe to tarry there." There the thero tarried. On the spot ("niwatti") where he tarried on the bank of the Kadambo river a dagoba was built, which (consequently) obtained the name of "Niwatti." The royal owner of the chariot himself conducted the thero out of the southern gate of the Nandana pleasure garden into the Mahamego pleasure garden by its south western gate. There (on the western side of the spot where the bo-tree was subsequently planted), furnishing a delightful royal palace with splendid beds, chairs, and other conveniences, in the most complete manner, he said, "Do thou sojourn here in comfort."

The monarch having respectfully taken his leave of the theros, attended by his officers of state, returned to the town. These theros remained that night there.

At the first dawn of day, this reigning monarch, taking flowers with him, visited the theros: bowing down reverentially to them, and making offerings of those flowers, he inquired after their welfare. On asking, "Is the pleasure garden a convenient place of residence?" this sanctified thero thus replied to the inquirer of his welfare: "Maharaja, the pleasure

"Arámó kappaté, bhante, sanghassáti?" apuchchhi: só "kappaté," iti watwána kappákappésukówidó,
Théró Wéluwanárámanp atigganhanamabrawi. Tan sutwá atihatthó só tutthahatthó mahájano,
Théránan wandanatthdya, déwitu Anulá gatá saddhin panchasatitthihi dutiyan phalamajjhagá.
Sása pancha satá déwi Anuláchha mahipatin "pabbajissáma déwáti?" Rájá théramawócha só.
Pabbájitha imáyóti? théró áha mahipatin "nakappati, mahárája, pabbájétunthiyóhi nó."
"Atthi Pátaliputtasmin bhikkhuni mé kanitthiká Sanghamittáti náména wissutá sá bahussutá;
"Narinda, Samanidassa mahábódhi dumindató dakkhiná sákhamádáya tathá bhikkhuniyó wará,
"Agachchhatúti pééhi ranñó nó pitusantikan: pabbájissanti sá théri ágatá itthiyó imá."
"Sádhúti" watwá, ganhitwá rájá bhinkáramuttaman, "Mahámeghawanuyyánan dammi sanghassiman" iti.
Mahindathérassa karé dakkhinódakamákari, mahiyá patité toyé, akampittha mahámahi.
"Kasmá kampiti bhúmiti" bhúmipáló apuchchhi tan "patitthitattá dipamhi sásanassáti" sóbrawi,

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garden is convenient." He then asked, "Lord! is a garden an offering meet for acceptance unto the priesthood?" He who was perfect master in the knowledge of acceptable and unacceptable things, having thus replied, "It is acceptable,"—proceeded to explain how the Weluwana pleasure garden had been accepted (by Buddho himself from king Bimbisaro). Hearing this, the king became exceedingly delighted, and the populace also were equally rejoiced.

The princess Anula, who had come attended by five hundred females for the purpose of doing reverence to the thero, attained the second stage of sanctification.

The said princess Anula, with her five hundred females, thus addressed the monarch: "Liege, permit us to enter the order of priesthood." The sovereign said to the thero, "Vouchsafe to ordain these females." The thero replied to the monarch, "maharaja, it is not allowable to us to ordain females. In the city of Pataliputta, there is a priestess. She is my younger sister, renowned under the name of Sanghamitta, and profoundly learned. Dispatch, ruler, (a letter) to our royal father, begging that he may send her, bringing also the right branch of the bo-tree of the Lord of saints,-itself the monarch of the forests; as also eminent priestesses. When that theri (Sanghamitta) arrives, she will ordain these females."

The king, having expressed his assent (to this advice), taking up an exquisitely beautiful jug, and vowing, "I dedicate this Mahamego pleasure garden to the priesthood," poured the water of donation on the hand of the thero Mahindo. On that water falling on the ground there, the earth quaked. The ruler of the land inquired, "From what cause does the earth quake?" He replied, on account of the establishment of (Buddho's) religion in the land. He (the monarch) of illustrious descent, then presented

Thérassa upanámési játipupphání játimá théró rájagharú gantwá tassa dakkhinato thito,
Rukkhampicha té attha pupphachutthi samókiri-tatthápi puthawí kampi: puttho tassáha káranan
"Ahósi tinnan buddhánan kálépi idha málakó, narinda, sangha-kammatthan bhawissati idánipi.
Rájagéhó uttarató chárupokkharaní agá tattakánéwa pupphání théro tatthápi okiri.
Tatthápi puthawí kampi; puttho tassáha káranan: "jantágha-rapokkharaní ayan hessati, bhúmipa."
Tasséwa rájagéhassa gantwána dwarakotthakan tattakéhéwa pupphéhi tan thánan pújayí isi.
Tatthápi puthawí kampi hatthalómówatíwasó rájá tan káranan puchchhi théro tassáha káranan.
"Imamhi kappé buddhánan tinnan bodhirukkható ánetwá dak-khiná sákhá rópitá idha bhúmipa."
"Tathágatassa amhákan bodhisákhápi dakkhiná imasminyéwa thanamhi patitthissati bhúmipa."
"Tatógamá mahátthéro Mahámuchalanámakan tattakánéwa pup-phání tasmin thánè samókiri."
Tatthápi puthawí kampi: puttho tassáha káranan: "Sanghassu-pósathágáran idha hessati bhúmipa."
Panhambamálakatthánan tatógamma mahipati, supakkan amba-pakkancha wannagandharasuttaman,

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jessamine flowers to the thero. The thero (thereafter) proceeded towards the king's palace, and stood on the south side of it, under a "picha" tree, and sprinkled eight handsful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, "Ruler of men, even in the time of the three (preceding) Buddhos, on this spot the "Malako" had stood: now also it will become to the priesthood the place where their rites and ceremonies will be performed."

The thero, proceeding to a delightful pond on the north side of the king's palace, sprinkled there also the same number of handsful of flowers. On this occasion also the earth quaked. On being asked the cause thereof: "Liege," he replied "this pond will become attached to the perambulation hall (of the priesthood)."

Proceeding close to the portal of the king's palace, the "irsi" on that spot also made an offering of the same quantity of flowers. There likewise the earth quaked. The king, his hair standing on end with the delight of his astonishment, inquired the cause thereof. To him the thero (thus) explained the cause: "Monarch, on this spot have the right branches procured from the bo-tree of (all) the three Buddhos in this kappo been planted. On this very spot, O ruler, will the right branch of the bo-tree of our (deity) the successor of former Buddhos, be planted."

Thereafter, the great thero repairing to the spot called "Mahamuchalo," on that spot also he sprinkled the same quantity of flowers. There also the earth quaked. Being asked the cause thereof, he replied: "Ruler of men, this spot will become the uposatho-hall of sacerdotal rites to the priesthood.

The monarch thence proceeded to the Panhambamala (pleasure garden). The keeper of that gardenproduced to the king a superb full ripe mango,

Mahantań upanámési raṇṇo uyyanapálako: tań thérassa panámési rájá atimanóramań.
Théro nisídanákárań dassési janahitáhitó attharápési tatthéwa rájá attharaṇań warań.
Adá tattha nisinnassa thérassambań mahípati: théró tań paribhunjitwá rópanatthápa rájino,
Ambaṭṭhikań adá rájá tań sayań tattha rópayi, hatthé tassópari théró dhówi tattha wirulhiyá.
Tań khaṇań yéwa bíjamhá namhánikkhamma ańkuro kamenáti mahárukkhó pattapakkadharo ahu,
Tań páṭihúriyań diswá parisáyań sarájiká namassamáná aṭṭhási thérí hatthatanuruha,
Théro taddápuppamuṭṭhiń aṭṭhatattha samókiri; tatthápi puthawi kampi: puṭṭhó tassáha káraṇań.
"Sańghassuppannaládbhánań anékésań, narádhipa, sagammabhájanaṭṭhánań idań ṭhánań bhawissati."
Tató gantwá Chatussálá ṭhánań tattha samókiri; táttakánéwa pupphání kampi tatthápi médiní.
Tań kampikáranań puchchhi rájá: théropi wákari "tiṇṇannań pubba buddhánań rájuyyána páṭiggaho."
"Dánawatthunábhihaṭá dípawásihi sabbató, idha ṭhapetwá bhójésu sasańghé Sugaté tayó."

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of superlative excellence in color, fragrance, and flavor. The king preseted this delicious fruit to the thero. (As no priest can partake of food without being seated) the thero, who (at all times) was desirous of gratifying the wishes of the people, pointed out the necessity of his being seated, and the raja on that spot had a splendid carpet spread out. To the thero there seated, the monarch presented the mango. The thero having vouchsafed to eat the same, gave the stone to the king that it might be sown. The sovereign himself planted the stone on that spot. In order that it might sprout (instantly) the thero washed his hands, pouring water (on them) over it. In the order of nature, (but) in that very instant, from that mango stone a sprout shooting forth became a stately tree, laden with leaves and fruit.

Witnessing this miracle, the multitude, including the king, with their hair standing on end (with astonishment and delight) continued repeatedly bowing down to the theros.

At that moment the thero sprinkled on that spot eight handsful of flowers. On that occasion also the earth quaked. Being asked the cause thereof, he replied, " Ruler of men, this will become the spot at which the various offerings made to the priesthood collectively will be divided by the assembled priests."

Proceeding thereafter to the site where the Chattusala (quadrangular hall was subsequently built), he there sprinkled the same quantity of flowers. In like manner, the earth quaked. The sovereign inquiring the cause of this earthquake; the thero thus explained himself to the king: " (This is) the pleasure garden, which, by its having been accepted by the three preceding Buddhos, (became consecrated). On this spot the treasures of offerings brought from all quarters by the inhabitants having been collected, the three preceding deities of felicitous advent vouchsafed to partake thereof. In this instance, also, O ruler of men, on the very same

"*Idáni pana thatthéwa chatussálá bhawissati sanghassa idhabhattaggań bhawissati naráddhipa.*"
Mahánthúpa ṭhitaṭṭhánanṭhánáṭhánawidú, tató agamási mahátthéro Mahindó dípadípakó.
Tadá antó parikkhépé rájuyyanassa khuddiká Kakudhawhayá áhu wápi tassópari jalantiké.
Thúparahań thalaṭṭánań áhu théré tahiń gaté raññó champakapupphánań putakánaṭṭha áharuń,
Táni champakapupphání rájá thérassupánayi: théró champakápupphéhi téhi pújésa tań phalań.
Tatthápi puthawí kampi: rájá nań kampakáranań puchchhí: thérónupubbéna áha tańkampakáranań.
"*Idań ṭhánań, mahárája, chatubuddhanisewitań thúpárahań hitatthdya sukhatthdyacha páninań.*
"*Imamhi kappé paṭhamań Kakusandho jinó ahu, sabbadhammawidú satthá sabbalókánukampakó,*
"*Mahátitthawhayań ási Mahámégnanań idań naggarań Abhayannáma puratthima disáyahu,*
"*Kadambanadiyá páré tattha rájábhayó ahu: Ojadípóti námena ayań dípó tadá ahu.*
"*Rakkhaséhi janassettha rógó pajjarakó ahu. Kakusandhó dasabaló tań diswá tadupaddawań,*
"*Tań gantwá sattawínayań pawattiń sásanassacha kátuń imasmiń dipasmiń karuṇá balawóditó.*

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site the Chattusala will be erected, which will be the refectory of the priesthood."

From thence, the chief thero Mahindo, the luminary of the land, who by inspiration could distinguish the places consecrated (by the presence of former Buddhos) from those which were not consecrated, repaired to the spot where the great dagoba (Ruanwelli was subsequently built). At that time the smaller Kakudha tank stood within the boundary of the royal pleasure garden. At the upper end of it, near the edge of the water, there was a spot of elevated ground adapted for the site of a dagoba. On the high priest reaching that spot (the keeper of the garden) presented to the king eight baskets of champoka flowers. The king sprinkled those champoka flowers on the said elevated spot. In this instance also the earth quaked. The king inquired the cause of that earthquake, and the thero explained the cause in due order. "Maharaja, this place has been consecrated by the presence of four Buddhos; it is befitting for (the site of) a dagoba for the prosperity and comfort of living beings. At the commencement of this kappo, the first in order was the vanquisher Kakusandho, a divine sage, perfect master of all the doctrines of the faith, and a comforter of the whole world. This Mahamegho pleasure garden was then called Mahatittha. The city, situated to the eastward on the farther side of the Kadambo river was called 'Abhayapura.' The ruling sovereign there was 'Abhayo,' and at that time this island, was called 'Ojadipo.' In this land, by the instrumentality of the Rakkhasas (especially Punakkha) a febrile epidemic afflicted its inhabitants. Kakusandho impelled by motives of beneficence, for the purpose of effecting the conversion of its inhabitants and the establishment of his faith, (after) having subdued this calamity,

"Chattálísa sahassíhi tádihi pariwárító nabhaságamma aṭṭhási Déwakúṭamhi pabbatè.
"Sambuddhassánubháwèna rógó pajjarakó idha, upasannó mahá-rájadípamhi sakalè tadá.
"Tattha ṭhitó adhiṭṭhási, narissara, 'munissaró sabbèmań ajja passantu Ojadípamhi mánusá.
'Agantu kámá sabbèwa manussá mamasantikań, ágachchhantu akichchhèna khippanchápi' mahámuni."
"Obhásantań Munındań tań, obhásentancha pabbatań, rájácha nágaráchèwa diswá khippań upágamuń.
"Déwatá bali dánatthań manussácha tahiń gatá déwatá iti maññinsu sasańghań Lókanáyakań.
"Rájá só Munirájań tań aṭṭhaṭṭhohi wádiya nimantayitwá bhattèna ánetwá púrasantikań.
"Sasańghassa Munindassa nisajjárahamuttamań ramaṇíyamidań ṭhánań masambádhanti chintiya.
"Káritè maṇḍapè rammè pallańkèsu warèsu tań nisídápèsi Sambuddhań sasańghań idha bhupati.
"Nisinnanampidha passantá sasańghań Lókanáyakań dípè manussá ánèsuń paṇṇakárè samantató.
"Attanó khajjabhójjèhi tèhi tehábhatèhicha: santappèsi sasańghań tań rájá só Lókanáyakań.
"Idhèwa pachchhá bhattań tań nisinnassa Jinassa só Mahátittha-kauyyanań rájádá dakkhinań purań.

"accompanied by forty thousands of his sanctified disciples, repairing to this land through the air, stationed himself on the summit of Dewakuto (Adam's peak). Instantly, by the supernatural power of that supreme Buddho, the febrile epidemic over the whole of this land was subdued. O ruler, the muni, lord of divine sages, remaining there (on Dewakuto), thus resolved within himself: 'Let all the inhabitants in this land Ojadipo, this very day see me manifested. Let also all persons, who are desirous of repairing to me, repair instantly (hither) without any exertion on their part.' The king and inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated by his presence, instantly repaired thither. The People, having hastened thither for the purpose of making 'bali' offerings to the devatas, conceived that the ruler of the world and his sacerdotal retinue were devatas. This king (Abhayo) exceedingly overjoyed, bowing down to this lord of munis, and inviting him to take refection, conducted him to the capital. The monarch, considering this celebrated and delightful spot both befitting and convenient for the muni and his fraternity, caused on this very site to be constructed, in a hall erected by him, splendid pulpits for the supreme Buddho and the (attendant) priests. The inhabitants of the island, seeing this lord of the universe seated here, (where Ruwanwelli dagoba was subsequently built), together with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from other quarters, presented refreshments to the lord of the universe and his disciples. In the afternoon, that monarch bestowed on the vanquisher, who was thus seated on this very spot, the pleasure garden Mahatittha—a worthy dedication. At the instant this Mahatittha garden, embellished with (even) unseasonable flowers, was accepted of by the Buddho, the

"*Akálapupphálankárí Mahátittha waní tadá patiggahító buddhéna akampittha mahámahí.*

"*Etthéwa só nisíditwá dhamman désési náyakó: chattálísa sahassáni pattá maggaphalan tará.*

"*Diwáwihúran katwána Mahatitthawané Jinó sayanhasamayé gantwá bodhitthánarahan mahin.*

'*Nisinnó tatthá appetwá samádhin wutthitó tató: iti chintayi Sambuddhó hitattha dípawásinan.*

'*Addya dakkhinan sákhan, bódhitó mé Sirísató ádáyátu Rájanandá bhikkhuní sahabhikkhuní.*'

"*Tassa tan chittamánáya sá thérí tadantaran gahetwá tattha rájánan upasankamma tan tarun.*

"*Lekhan dakkhinasákháya dápetwána mahiddhikó manósiláya chhindantan thitan hémakatáhaké.*

"*Iddhiyá bodhimádáya sá panchasata bhikkhuni: idhánétwá, mahárájá, déwatá pariwáritá,*

'*Sásawannakatdhan tan Sambuddhéna pasáritá thapési dakkhiné hatthé tan gahetwá Tathágató.*

"*Patitthápétun mádási bódhi rańńó bhayassatan Mahátitthamhi uyyáné patitthápési bhúpati.*

"*Tató gantwána Sambuddhó itó uttarató pana, Sirisamálaké rammé nisíditwá Tathágató.*

"*Janassa dhamman désési; dhammábhisamayó tahin wísatiyá sahassánan pánánan ási bhúmipa.*

" earth quaked. The said (divine) ruler, taking his seat here, propounded his doctrines. Forty thousand inhabitants attained the sanctification of " maggaphalan." The vanquisher, having enjoyed his forenoon rest in the Mahatittha garden, in the afternoon repaired to this spot worthy of the the reception of his bo-tree. Here seated, that supreme Buddho indulged in the samadhi meditation. Rising therefrom he thus resolved: ' For the spiritual welfare of the inhabitants of this land, let the chief theri Rajananda, together with her retinue of priestesses, repair hither, bringing with her the right branch of my sirisa bo-tree, (obtaining it from Khema-raja at Khemawattinagara in Jambudipo).' The theri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Khemo) approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the theri) taking possession of that bo-branch, which had severed itself from the tree and planted itself in a golden vase, brought it hither, by miraculous means, attended by her retinue of priestesses, and surrounded by devatas, and placed the golden vase in the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Abhayo, for the purpose of being planted in the pleasure garden Mahatittha. The monarch planted it accordingly. This Buddho, a divine successor of former Buddhos, departing from thence to the northward thereof, and taking his seat in the court yard of ' Sirisa,' propounded his doctrines to the populace. There (also), O king, (continued Mahindo), twenty thousand persons obtained the blessings of the faith. Proceeding thence further northward, the vanquisher, taking his seat at (the site of the) Thuparama dagoba, and having indulged in the samadhi meditation

"*Tatopi uttaraṅ gantwá thúpárámamhi, só Jinó nisinnó tattha appetwá samádhin wuṭṭhitó tató.*
"*Dhammaṅ désési Sambuddhó parisáya tahiṅ pana, dasapana sahassáni pattamaggaphaláṅ ahuṅ.*
Attanó dhammakarakaṅ manussánaṅ namassituṅ, datwá sapariwáraṅ taṅ ṭhapetwá idha bhikkhuniṅ.
"*Saha bhikkhú sahasséna Mahádéwancha sáwakaṅ thapetwá idha Sambuddhó tató páchínato paná,*
"*Thitó ratanamálamhi janaṅ samanusásiya; sasaṅghó nabhamuggantwá Jambudípaṅ Jino agá*
"*Imamhi kappé dutiyó Konágamananáyakó ahu sabbawídu satthá sabbalókánukamapakó.*
"*Maháṅámawhayaṅ ási Mahámėghawanaṅ: idaṅ Waddamána purannáma dakkhináya disáyahu.*
"*Samiddhó námanáména tatthá rájá tada ahu, náména Waradípóti ayaṅ dípó tadá ahu*
"*Dubbuṭṭhipaddawó ettha Waradípó tadá ahu. Jinó só Koṇágamanó diswána tadupaddawaṅ.*
"*Taṅ hantwá sattawinayaṅ pawattiṅ sásanassacha kátuṅ imasmiṅ dípasmiṅ karuṇábalachóditó.*
"*Tiṅsa bhikkhu sahasséhi tádihi pariwáritó nabhaságamma aṭṭhási naghé Súmanakútaké.*
"*Sambuddhassánubháwéna dubbuṭṭhi sá khayaṅ gatá sásantaradhánantá subbuṭṭhicha tadá ahu.*

"there, rousing himself from that abstraction, the supreme Buddho propounded his doctrines to the attendant congregation; on that occasion also ten thousand human beings attained the sanctification of 'maggaphalan'. Having bestowed his own dhammakarakan (drinking vessel) as an object for worship on the people, and establishing the priestess with her retinue here; leaving also here his disciple Mahadevo, together with his thousand sacerdotal brethren, (he repaired) to the south east thereof; and standing on the site of the Ratanamala square, the said vanquisher, having preached to the people, together with his retinue, departed through the air to Jambudipo."

The second divine teacher, the comforter of the whole world, the omniscient, supreme deity in this kappo was named Konagamano. The capital then called Waddhamana was situated to the southward, and this Mahamego pleasure garden was called then Mahanamo. The reigning sovereign there, at that period, was known by the name of Samiddho, and this land was then designated Waradipo.

Here in this island, a calamity, arising from a drought, then prevailed. The said vanquisher Konagamano observing this visitation, impelled by motives of compassion, for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having subdued this calamity, accompanied by thirty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Sumanakuto (Adam's peak).

By the providence of that supreme Buddho, that drought instantly ceased; and during the whole period of the prevalence of his religion seasonable rains fell.

'Tattha ṭhitó adhiṭṭhási, narissara, munisdró 'sabbéman ajja passantu Waradípamhi mánusá.'
'Agantu kámá sabbéwa manussá mamasantikań; ágachchhantu ákichchhéna khippań chátí' Mahámuni.
"Obhásentań Munindań tań óbhásentancha pabbatań, rájácha nágaráchewa diswá khippamupágamuń.
"Déwatá balidánatthań manussácha tahiń gatá déwatá iti mańṇińsu sasańghań lókanáyakań.
"Rájá só munirájań tań atihaṭṭhóbi wáddiya, nimantayitwá bhatténa ánetwá purasantikań.
"Sasańghassa Munindassa nisajjárahamuttamań ramaṇiyamidań ṭhánań asambádhanti chintiya.
"Kárité maṇḍape rammé pallańkésu warésu tań, nisídápési Sambuddhań sasańghań idha, bhúpati.
"Nisinnampídha passantá sasańghań Lókanáyakań, dípé manussá ánésuń panndkáré samantató.
"Attanó khajjabójjéhi téhi té pábhatéhicha santappési sasańghań tań rájá só Lókanáyakań.
"Idhéwa pachchhá bhattań tań nisinnassa Jinassa só Mahánámaka uyyánań rájádá dakkhiṇań purań.
"Akálapupphá lańkáré Mahánámawané tadá paṭiggahité Buddhéna akampittha mahámahi.
"Etthéwa só nisíditwa dhammań désési náyakó, tadá tińsa sahassáni pattá maggaphalań tará.

"Ruler of men," (continued Mahindo, addressing himself to Dewananpiyatisso) "the lord of munis, himself the Mahamuni stationing himself there, thus resolved: 'Let all the inhabitants of this land Waradipo, this very day, see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, resplendent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. The people having resorted there for the purpose of making 'bali' offerings, they imagined that the ruler of the universe and his sacerdotal retinue were devatas.

The king (Samiddho) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take (refreshment), conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering and convenient as a residence for the muni and his fraternity, caused to be constructed in a hall erected by him, superb pulpits for the supreme Buddho and his attendant priests.

The inhabitants of the land, seeing this lord of universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king, from his own provisions and beverage, as well as from the offerings brought from all quarters, presented refreshments to the lord of the universe and his disciples.

In the afternoon, he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahanamo—a worthy dedication. At the instant that this Mahanamo garden, embellished by (even) flowers out of season was accepted of, the earth quaked. Here, the said divine ruler taking his seat, propounded his doctrines; and thirty thousand inhabitants attained the sanctification of 'magghaphalan.'

"Diwáwiháraṅ katwána Mahánámawané Jinó sáyaṇhasamayé gantwá pubbabodditthitaṅ mahiṅ,
"Nisinno, tattha appétwá samádhiṅ, wuṭṭhitó tató, iti chintési Sambuddho hitatthaṅ dípawasínaṅ.
'Adáya dakkhiṇaṅ sakhaṅ mamódumbara bódhitó áyátu Kanakadattá bhikkhuṇi sahabhikkhuṇí,
"Tassa taṅ chittamaṇṇáya sá théri tadantaraṅ gahetwá, tattha rájánaṅ upasaṅkamma taṅ taruṅ.
"Lékhaṅ dakkhinasákháya dápétwána mahiddikó manósilaya chhindantaṅ ṭhitaṅ hémakaṭáhaké.
"Iddhiyá bódhimádáya sápanchasatabhikkhuni, idhágantwá mahárája, déwatápariwáritá,
"Sasuwaṇṇakaṭáhaṅ taṅ Sambuddhéna pasáritê ṭhapési dakkhiṇó hatthé taṅ Taṅ gahetwá Tathágató,
"Patiṭṭhápétu raṇṇódá Samiddhassa sataṅ tahiṅ Mahánámamhi uyyáné: patiṭṭhápési búpati.
"Tato gantwána Sambuddhó Sirisamálakuttaré Jinassa dhammaṅ désési nisinnó Nágamalaké.
"Taṅ dhammaṅ désanaṅ sutwá dhammábhisamayo tahiṅ, wísatiyá sahassánaṅ páṇánaṅ ási, bhúmipa.
"Pubbabuddhanisinnaṅ taṅ ṭhánaṅ gantwá taduttaraṅ nisinnó tattha appetwá samádhiṅ muṭṭhitó tató,

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"The vanquisher having enjoyed his forenoon rest in the Mahanamo garden, in the afternoon repairing to this spot where the preceding bo-tree had been planted, indulged the "samadhi" meditation. Rising therefrom, the supreme Buddho thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief theri Kanakadatta, together with her retinue of priestesses, repair hither, bringing with her the right branch of the Udumbero bo-tree (obtaining it from king Sobhawatti, at Sobhawattinagara in Jambudipo).'

The theri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Sobhawatti) approached that tree. That supernaturally gifted king with a vermillion pencil having made a streak on the right branch, she (the theri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses, and surrounded by devatas; and placed the golden vessel on the extended right hand of the supreme Buddho. This successor of former Buddhos receiving the same, bestowed it on king Samiddho, for the purpose of being planted there, in the pleasure garden Mahanamo. The monarch planted it there (accordingly).

The supreme Buddho repairing thither, to the northward of the Sirisamalako, and stationing himself at Nagamalako (where subsequently Thulathanako, prior to his accession, built a dagoba, including the Silasobbhakandako chetiyo), propounded the doctrines of his faith to the people. Having heard that discourse, O king, (continued Mahindo), twenty thousand living beings obtained the blessings of religion. Repairing to the northward thereof, to the place (Thuparamo) where the preceding Buddho had stationed himself, there seating himself, and having indulged in the 'samadhi' meditation, rising therefrom, the supreme Buddho propounded

"*Dhamman dèsesi Sambuddho parisáya tahiṅ pana dasapāṇa-sahassáni pattá maggaphalaṅ ahu.*
"*Káyabandhanadhátuṅ só manussèhi namassituṅ, datwá sapariwáraṅ taṅ ṭhapetwá idha bhikkhuni,*
"*Sahabhikkhu sahassèna Mahásumbachasáwakaṅ ṭhapetwá idhá Sambuddho óraṅ ratanamálakè,*
"*Thatwá Sudassanamálè janè samunusásiya, sasaṅghó nabhamuggamma Jambudípaṅ jinó agá.*
"*Imamhi kappè tatiyaṅ Kassapó góttanó jino ahu, sabbawidú, satthá sabbalókánukampakó.*
"*Mahámèghawanaṅ ási Maháságarandmakaṅ, Wisálaṅ námanaṇgaraṅ pachchhimáya disáyahu.*
"*Jayantó náma námena tattha rájá tadá ahu, námena Maṇḍadípóti ayaṅ dípó tadá ahu.*
"*Tadá Jayantaraṇṇócha raṇṇó kaniṭṭhabhátucha yuddhaṅ upaṭṭhitaṅ ási hinsanaṅ sattahinsanaṅ.*
"*Kassapó só dasabaló tènayuddhèna pāṇinaṅ mahantaṅ wiyásanaṅ diswá mahákáruṇikó muni;*
"*Taṅ hantwá sattawinayaṅ pawattiṅ sásanassacha, kátuṅ imasmiṅ dípasmiṅ karuṇábalachóditó,*
"*Wisatiyá sahassèhi tádíhi pariwáritó, nabhaságamma aṭṭhási Subhakútamhi pabbatè;*
"*Tattraṭhitó adhiṭṭhási, 'narissara, munissaró sabbèmaṅ ajjapassantu Maṇḍadípamhi mánusá:*

"his doctrines. From the assembled congregation, ten thousand living beings attained the bliss of 'maggaphalan.' Bestowing his belt, as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Mahasumbo, together with his thousand priests, the supreme buddho tarrying for a while at the Ratanamalako, thereafter at the Sudassanamalako, and having preached to the people, together with his sacerdotal retinue, the vanquisher departed through the air for Jambudipo."

The third divine teacher, the comforter of the whole world, the omniscient supreme deity in this kappo, was named "Kassapo," from his descent. The capital then called Wesalanagara, was situated to the westward; and this Mahamego pleasure garden was called then Mahasagara. The reigning sovereign there, at that period was known by the name of "Jayanto," and this land was then designated "Mandadipo."

At that period, between the said king Jayanto and his younger brother (Samiddho) an awful conflict was on the eve of being waged, most terrifying to the inhabitants. The all merciful 'muni' Kassapo, perceiving that in consequence of that civil war, a dreadful sacrifice of lives would ensue, impelled by motives of compassion, as well as for the purpose of effecting the conversion of its inhabitants, and the establishment of his faith in this land, (after) having averted this calamity, accompanied by twenty thousand of his sanctified disciples, having repaired hither, stationed himself on the summit of Subhakuto.

"Ruler of men," (continued Mahindo addressing himself to Dewananpiyatisso), "the lord of munis, himself the maha-muni, stationing himself there, thus resolved: 'Let all the inhabitants of this land 'Mandadipo,'

"*Agantukámá sabbéwa manussá mamasantikań, ágachchhantu akichchhéna khippańcháti mahámuni.*
"*Obhásentań Munindań tań óbhásentancha pabbatań, rájácha nágaráchéwa diswá khippań upágamuń.*
"*Attanó attanó patta wijayáya janá bahú, déwatá baliddánatthań tań pabbatamupágatá.*
"*Déwatá iti mańńińsu sasańghań Lókanáyakań rájácha só kumárócha yuddhamujjhinsu wimhitá.*
"*Rájá só munirájań tań atihaṭṭhóbhiwadiya, nimantayitwá bhatténa ánetwá purasantikań;*
"*Sasańghassa Munindassa nisajjárahamuttamań ramaṇíyamidań ṭhánań masambádhanti chintiyá.*
"*Kárité maṇḍapé rammé pallańkésu warésucha nisídápési Sambuddhań sasańghań idha bhúpati.*
"*Nisinnampidha passantá sasańghań Lókanáyakań dípé manussá ánésuń pannakáré samantató,*
"*Attáno khajjabhójjébhi téhi té pábhatéhicha santappési sasańghań tań rájá só Lókanáyakań.*
"*Idhéwa pachchhá bhattań tań nisintassa Jinassa só, Mahásá-garamuyyánań rájádá, dakkhiṇań warań.*
"*Akálapupphálańkáré maháságarakánané patiggahité Buddhéna akampittha mahámahí.*
"*Etthéwa só nisíditwá dhammandésési náyakó tadá wíssahassáni pattá maggaphalan tará.*

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this very day see me manifested. Let also all persons who are desirous of repairing to me, repair instantly (hither) without encountering any impediment.' The sovereign and the inhabitants of the capital, observing this divine sage, effulgent by the rays of his halo, as well as the mountain illuminated (by his presence), instantly repaired thither. A great concourse of people of either party, in order that they might ensure victory to their cause, having proceeded to the mountain, for the purpose of making offerings to the devatas, imagined the ruler of the universe and his disciples were devatas. The king and the prince astonished (at the presence of the Buddho Kassapo) relinquished their (impending) conflict.

The king (Jayanto) exceedingly rejoiced, bowing down to this lord of munis, and inviting him to take refreshment, conducted him to the capital; and the monarch considering this celebrated spot both befitting as an offering, and convenient as a residence for the muni and his fraternity, caused to be constructed, in a hall erected by him, superb pulpits for the supreme Buddho and his (attendant) priests.

The inhabitants of the land, seeing this lord of the universe seated here with his sacerdotal retinue, brought offerings from all quarters. The king from his own provisions and beverage, as well as from the offerings brought from every direction, presented refreshments to the lord of the universe and his disciples.

In the afternoon he bestowed on the vanquisher, who was seated on this very spot, the pleasure garden (then called) Mahasagara—a worthy dedication. At the instant that this Mahasagara garden, embellished by (even) flowers out of season, was accepted of, the earth quaked. Here the said divine ruler taking his seat, propounded his doctrines; and twenty thousand inhabitants attained the sanctification of the 'maggaphalan.'

"*Diwáwihárań katwána Maháságara kánané sáyanhé Sugató gantwá pubbabódhiṭhitań mahiń.*
"*Nisinnó tatthá appetwá samádhiń wuṭṭhitó tató, iti chintési Sambhuddhó hitatthań dípawásinań.*
"*Adáya dakkhiṇań sákhań mama niggródhabódhitó Sudhammá bhikkhuni étu idáni sahabhikkhuní.*
"*Tassa tańchittamáṇáya sá théri tadanantarań gahétwá tatthá rájánań upasańkamma nań taruń.*
"*Likhań dakkhiṇasákháya dápetwána mahiddhiká manósiláya chindantań ṭhitań hémakaṭáhaké.*
"*Iddhiyá bódhimádáya sá panchasata bhikkhuni, idhánetwá, mahárája, déwatá pariwáritá.*
"*Sasuwaṇṇakaṭáhań tań Sambuddhéna pasárité, ṭhapési dakkhiṇé hatthé. Tań gahetwá Tathágató,*
"*Patiṭṭhapetuń raññódá Jayantassa satań tahiń Maháságara-uyyáné patiṭṭhapési bhúpati.*
"*Tató gantwána Sambuddhó Nágamálaka uttaré janassa dhammań désési nisinnó Sókamálakó.*
"*Tań dhammadésanań sutwá dhammábhisamayó tahiń ahu pána-sahassánań chatunnań manujádhipa.*
'*Pubbabuddhanisinnań tań ṭhánań gantwá punuttarań nisinnó tattha appétwá samádhiń wuṭṭhitó, tató,*

"The vanquisher having enjoyed his forenoon rest in the Mahasagara garden, in the afternoon repaired to this spot, where the preceding bo-trees had been planted, and indulged the 'samadhi' meditation. Rising therefrom, the supreme Buddho thus resolved: 'For the spiritual welfare of the inhabitants of this land, let the chief theri Sudhamma, together with her retinue of priestesses, repair hither; bringing with her the right branch of the nigrodho bo-tree (obtaining it from king Kiso at Baranasinagara in Jambudipo).'

The theri becoming (by inspiration) acquainted with this resolve, thereupon accompanied by the monarch (Kiso), approached that tree. That supernaturally gifted king, with a vermilion pencil having made a streak on the right branch, she (the theri) taking possession of that bo-branch, which had separated itself (from the main tree) and planted itself in a golden vase, brought it hither by miraculous means, attended by her retinue of priestesses and surrounded by devatas; and placed the golden vessel on the extended right hand of the supreme Buddho. This successor of former Buddhos, receiving the same, bestowed it on king Jayanto, for the purpose of being planted there in the pleasure garden Mahasagara. The monarch planted it there (accordingly).

The supreme Buddho repairing thither, to the northward of the Nagamalako, and stationing himself at Asoko (where Asoko one of the younger brothers of Dewananpiyatisso, subsequently built a dagoba) propounded the doctrines of his faith to the people. Having heard that discourse," (continued Mahindo, addressing himself to Dewananpiyatisso), "O king, to four thousand living beings the blessings of religion were insured. Repairing to the northward thereof, to the place (Thuparamo dagoba) where the preceding Buddhos had stationed themselves, there seating himself, and having indulged in the 'samadhi' meditation, rising therefrom,

"*Dhammań désési Sambuddhó parisáya tahiń pana, dasapána sahassáni pattá maggaphalań ahuń.*
"*Jalasáṭikadhátuń só manussėhi namassituń, datwá sapariwárėna tan ṭhapetwá idha bhikkhuniń;*
"*Sahabhikkhu sahassėhi Sabbanandáchasáwakań ṭhapétwánádito óraṅ Sudassanamálakó.*
"*Somanassamálakasmiń janań samanusásiya, sańghėna nabhamuggantwá Jambudípań Jínó agá.*
"*Ahú imasmiń kappasmiń chatutthań* GOTAMO, *jinó sabbadhammawidu Saṭṭhá sabbalókánukampakó,*
"*Paṭhamań só idhágantwá yakkhanimmaddanań aká; dutiyań punarágamma nágánań damanań aká;*
"*Kalyániyań Maniakkhi nágėnábhi nimantitó: tatiyań punarágamma sasańghó tatthabhunjiya;*
"*Pubbabódhi ṭhitaṭṭhánań Thupaṭṭhánámidampicha; paribhógadhátu ṭhánancha nisajjáyópa bhunjiyá.*
"*Pubbabuddhaṭhitaṭṭhánań órań gantwá Mahámuni Lańkádípálókadípó, manussábháwató tadá;*
"*Dípaṭṭhań déwasańghancha nágé samanusásiya; sasańghó nabhamuggantwá Jambudípańjinó agá.*
"*Ewań ṭhánamidań, rája, chatubuddanisėwitań; asmiń ṭhánė, mahárájá, thúpo hessatinágatė.*

" the supreme Buddho propounded his doctrines. From the assembled congregation, ten thousand human beings attained the bliss of 'maggaphalan.' Bestowing his 'ablution robe' as a relic to be worshipped by the people, and leaving there the priestess with her retinue, and also leaving there his disciple Sabbanando together with his thousand priests, the supreme Buddho, at the Somano malako (where Uttiyo subsequently built a dagoba) previously called the Sudassano malako, having preached to the people, departed through the air for Jambudipo."

The fourth divine sage, the comforter of the world, the omniscient doctrinal lord, the vanquisher of the five deadly sins, in this 'kappo' was GOTAMO.

In his first advent to this land, he reduced the yakkhos to subjection; and then, in his second advent, he established his power over the nagas. Again, upon the third occasion, at the intreaty of the naga king Maniakkhi, repairing to Kalyani, he there, together with his attendant disciples, partook of refreshment. Having tarried, and indulged in (the 'samapatti' meditation) at the spot where the former bo-trees had been placed; as well as on this very site of the (Ruanwelli) dagoba (where Mahindo was making these revelations to Dewananpiyatisso), and having repaired to the spots where the relics used (by the Buddhos themselves, viz., the drinking vessel, the belt, and the ablution robe had been enshrined); as well as to the several places where preceding Buddhos had tarried, the vanquisher of the five deadly sins, the great muni, the luminary of Lanka, as at that period there were no human beings in the land, having propounded his doctrines to the congregated devos and the nagas, departed through the air to Jambudipo.

Thus, O king, this is a spot consecrated by the four preceding Buddhos. On this spot, maharaja, there will hereafter stand a dagoba, to serve as the

"Buddhasáríradhdtúnań dónadhátu nidhánawá, wisań ratanasatáń uchchó Hémawáliti wissutó."
"Ahaméwa kárápessámi," ichchdha puthawissaro. "Idha aññáti kichháni bahuní tawa, bhúmipa,"
"Táni káréhi: nattá té káressati imań pana Mahánágassa té bhátu upardjassa attrajó;
"Yatthálakatissoti rájá hessati nágaté: rájá Gothábhayó náma tassaputtó bhawissati:
"Tassa puttó Kákawaṇṇatissó náma bhawissati; tassa raññó suto rájá, mahárája, bhawissati:
" Duṭṭhagámani saddéna pákaṭóbhayanámako, káressati idha thúpań só mahátéjiddhiwikkamó."
Ichchdha théro thérassa wachanénettha bhúpati ussápési silátthámbhań tań pawattiń likhápiyá.
Rammań Mahámeghawanań Tissárámań mahámati, Mahámahindathéro só patigaṇhi mahiddhikó.
Akampó kampayitwána mahiń ṭhánésu aṭṭhasu, piṇḍáya pawisitwána nagarań ságarúpamań;
Raññó gharé bhantakichchań katwá nikkhamma mandirá nisajja Nandanawané aggikkhandopamań tahiń,
Suttań janassa désetwá sahassań manusé tahiń pápayitwá maggaphalań Mahámeghawané wasi.

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shrine for a 'dona' of sacred relics (obtained) from Buddho's body, in height one hundred and twenty cubits, renowned under the name of "Hemawali" (Ruanwelli).

The ruler of the land thus replied: "I myself must erect it. O king, unto thee there are many other acts to be performed, do thou execute them. A descendant of thine will accomplish this work. Yatalatisso, the son of thy younger brother, the sub-king Mahanago, will hereafter become a ruling sovereign; his son named Gothabayo will also be a king. His son will be called Kakawanno. Maharaja! the son of that sovereign, named Abhayo, will be a great monarch, gifted with supernatural powers and wisdom,—a conqueror renowned under the title of 'Dutthagamini.' He will construct the dagoba here."

The thero thus prophesied; and the monarch having caused that prophecy to be engraven (on stone) in the very words of the thero, raised a stone monument (in commemoration thereof).

The sanctified and supernaturally gifted chief thero Mahamahindo accepted the dedication made to him of the delightful Mahamego pleasure garden, and Tissaramo, (where the wiharo of that name was subsequently built). This personage, who had thoroughly subdued his passions, after having caused the earth to quake at the eight sacred spots, entered, for the purpose of making his alms-pilgrimage, the city (in expanse) like unto the great ocean. Taking his repast at the king's palace, and departing from the royal residence, and seating himself in the Nandana garden, he propounded the "aggikkhandho" discourse (of Buddho) to the people; and procuring the sanctification of "maggaphalan" for a thousand persons, he tarried in the Mahamego garden.

Tatiyé diwasé théró rájagéhamhi bhunjiya, nisajja Nandanawané désiyási wisópamań.
Pápayitwábhismayań sahassa purisé tató, Tissárámań mahátheró rájácha sutadésató ;
Thérań upanisíditwá só puchchhi "Jinasásanań patiṭṭhitannu, bhanté ti ?" " Ná táwa, manujádhipa ;"
"Upósathádikammatthań Jinánáya, janádhipa, símáya idha baddháya patiṭṭhissati sásanań."
Ichchabrawí mahátheró; tań rájá idamabrawi: "Sambuddháya antóhań wasissámi jutindharań."
"Tasmá katwá purań antó símań bandatha sajjukan:" ichchábrawí mahárájá: théró tań idamabrawi.
"Ewań sati tuwańyéwa pajána, puthawissara, símáya gamanaṭṭhánań bandhissáma mayańhi tań."
"Sádhúti" watwá bhúmindó, déwindówiya Nandaná, Mahámégháwanárámá páwisi mandirań sakań.
Chatutthé diwasé théro raṇṇo géhamhi bhunjaya, nisajja Nandanawané désési namataggiyań.
Páyétwa matapánań só sahassań purisé tahiń, Mahámégháwanárámań mahátheró upágami.
Pátó bhérin charápetwá maṇḍayitwá purań warań, wiháragámimaggancha wihárancha samantató,

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On the third day, the thero, after taking his repast at the king's palace, stationing himself in the Nandana pleasure garden, and having propounded the "asiwisopaman" discourse (of Buddho), and established a thousand persons in the superior grades of blessings of the faith; and thereafter the thero having at the Tissaramo propounded a discourse to the king, he (the monarch) approaching the thero and seating himself near him, inquired: "Lord! is the religion of the vanquisher established or not?" "Ruler of men, no, not yet. O king! when, for the purpose of performing the uposatho and other rites, ground has been duly consecrated here, according to the rules prescribed by the vanquisher, (then) religion will have been established."

Thus spoke the mahathero, and thus replied the monarch to the chief of the victors over sin: "I will steadfastly continue within the pale of the religion of Buddho: include therefore within it the capital itself: quickly define the boundaries of the consecrated ground." The maharaja having thus spoken, the thero replied to him: "Ruler of the land, such being thy pleasure, do thou personally point out the direction the boundary line should take: we will consecrate (the ground)." The king replying "most willingly;" departing from his garden Mahamego, like unto the king of the devos sallying forth from his own garden Nandana, entered his royal residence.

On the fourth day, the thero having been entertained at the king's palace, and having taken his seat in the Nandana pleasure garden, propounded the "anamataggan" discourse (of Buddho); and having poured out the sweet draught (of his discourse) to thousands of persons, this mahathero departed for the Mahamego pleasure garden.

In the morning, notice having been (previously) given by beat of drums, the celebrated capital, the road to the thero's residence, and the residence

Ratèsabhó ratattho só sabbálankárabhúsitó suhámachchó sahóródhó sayóggabalawáhanó,
Mahatá pariwárèna sakárámamupágami; tattha thèrè upágantwá wanditwá wandanárahè;
Sahathèrèna gantwána nadiyóparitítthakan; tató kasantó agamási hèmanangalamádiyá.
Mahápadúmó Kunjarócha ubhó nágá sumangalá, suwannè nangalè yuttá pathamè Kuntamálakè,
Chaturangini mahásinó sahathèrèhi khattiyó, gahetwá nangalan síman dissáyitwá arindamó;
Samalankata punnaghatan, nánárágan dhajan subhan, harichandanachunnancha, sonnarajáta dandakan;
Addásan, pupphaharitan samuggan, kusumagghiyan, toranan kadalin, jattádi gahititthipariwáritó;
Nánáturiyasanghuttho, balóghapariwáritó, thutimangalagitèhi púrayantó chatuddisan,
Sádukáranináddèhi wèlukkhèpaghatèhicha mahatáchanapújaya, kasantó, bhúmipó agá.
Wihárancha puranchèwa kurumánópadakkhinan, símáyagamanatthánan nadin patwá samápayi.
Kèna kèna nimittèna símá ettha gatátichè; ewan símágatatthánan ichchhamáná nibódhatha.

itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers mounted, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

There having approached the theros worthy of veneration, and bowed down to them, proceeding together with the theros to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough (to mark the limits for the consecration). The superb state elephants Mahapadumo and Kunjaro having been harnessed to the golden plough, commencing from the Kuntamalako, this Monarch, sole ruler of the people, accompanied by the theros, and attended by the four constituent hosts of his military array, himself holding the plough shaft, defined the line of boundary.

Surrounded by exquisitely painted vases (carried in procession), and gorgeous flags tinkling with the bells attached to them; (sprinkled) with red sandal dust; (guarded) by gold and silver staves; (the procession decorated with) mirrors of glittering glass and festoons, and baskets borne down by the weight of flowers; triumphal arches made of plantain trees, and females holding up umbrellas and other (decorations); excited by the symphony of every description of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity, which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.

Having perambulated the wiharo (precincts) as well as the city, and (again) reached the river, he completed the demarkation of the consecrated ground.

If ye be desirous of ascertaining by what particular marks the demarkation is traced, thus learn the boundary of the consecrated ground.

Nadiyá Pásánatitthamhi; Pásánekuḍḍawáṭakań; tato Kumbalawátantań; Mahádípań tato agá.

Tato Kakudhapálingó Maháanganagó tato; tato Khuddamadhúlancha Maruttapokkharaṇiń; tató.

Wijayárámauyyáné uttaraddwárakottagó; Gajakumbhakapásáṇań, Thusawaṭṭhikamajjható,

Abhayépalákapásánań, mahásusánamajjhagó; Díghapásánakańgantwá; kammáradéwa wámató,

Nigródhamanganań gantwá, Hiyagallasamípaké, Diyawásabráhmaṇassa déwakam pubba kakkhiṇań;

Tató Télumpálingó; tató Nálachatukkagó, Assamaḍḍalawáména Sasawánań tató agá;

Tató Marumbatitthangó; tató uddhań nadiń agá: paṭhamań chétiyapáchiné dwekadambá agáyasuń;

Sénindaguttarajjamhi, damiládakasuddhiká, nadińduranti bandhitwá, nagarásannań akańsu tań.

Jíwamánakadambancha antósímań gató ahu, matakadambatírena, simá uddhakadambagá:

Síhasínánatitthéna uggantwá tíratowajań; pásáṇatitthań gantwána nimittań ghaṭṭayí isí.

It went from the Pasana ferry of the river to the Pasanakuddawatakan (lesser stone well); from thence to the Kumbalawatan; and from thence, to the Mahadipo; from thence proceeding to the Kakudhapali; from thence to the Mahaangano; from thence to the Khuddamadula; from thence to the Maratta reservoir, and skirting the northern gate of the Wijayarama pleasure garden, to the Gajakumbhakapasanan; then proceeding from the centre of Thusawatthi, to the Abhayapalakapasanan; hence through the centre of the Mahasusanan (great cemetery) to the Dighapasana, and turning to the left of the artificers' quarters, and proceeding to the square of the nigrodha tree near the Hiyagulla, turning to the south east at the temple of the brahman Diyawaso, ran from thence to Telumpali; from thence to the Talachatukka, and to the left of Assamandala, to Sasawana; from thence to the Marumba ferry, and proceeding up the stream of the river ran to the south east of the first dagoba (Thuparamo) to the two kadamba trees.

In the reign of * Senindagutto, the damilos (to ensure) the cleanliness which attends bathing, considering the river to be too remote for that purpose, forming an embankment across it, brought its stream near the town.

Having brought the line of demarkation so as to include the living kadamba tree and exclude the dead kadamba tree on the bank, it proceeded up the river, reaching the Sihasina ferry; passing along the bank of the river and arriving again at the Pasana ferry, the "irsi" united the two ends of the line of demarkation. At the instant of the junction of

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* "*The minister protected sovereign.*" *In Singhalese* "*Mitta-sena,*" *deposed in* A.D. 433. *by the Malabars, by whom this alteration was made in the course of the river, between that year and* A.D. 459, *when Dhasenkeliya succeeded in expelling the invaders. It was during his reign, which terminated in* A.D. 477, *that the first portion of the Mahawanso was compiled.*

Nimittétu panétasmiń ghaṭṭité, déwamánusá "sádhukárań" pawattésuń, sásanań suppatiṭṭhitań,
Rańṇá dinnásasímáya nimitté parikittayi; dwattinsa málakat-thancha, Thupárámatthaméwacha;
Nimitté kittayitwána maháthéró mahámati símantaranimittécha kittayitwá yathá widhiń.
Abhandhi sabbá símáyó tasmińyéwa diné wasí: mahámahí akam-pittha símábandhé samápité.
Panchamé diwasé théro rańṇo géhamhi bhunjiya, nisajja Nan da-nawané suttań tań khajjaníyakań.
Maháǰanassa désétwá sahassa mánusé tahiń, páyetwá amatań pánań Mahámégháwané wasí.
Chaṭṭhé diwasé théro rańṇo géhamhi bhunjiya; nisajjá Nandana-wané suttań gómayapiṇḍikań
Désayitwá désanańṇá sahassańyéwa mánusé pápayitwábhisama-yań Mahámégháwané wasí.
Sattamépi diné théró rájagégamhi bhunjiya; nisajja Nandana-wané dhammachakkappawattinań.
Suttań tań désayitwána sahassańyéwa mánusé pápayitwábhi-samayań Mahámégháwané wasí.
Ewańhi aḍḍhanawaman sahassáni jutindharó kárayitwábhisama-yań diwaséhéwa sattahi.

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these two ends, dewos and men shouted shouted their "sadhus" at the establishment of the religion (of Buddho).

The eminent saint, the mahathero, distinctly fixed the points defining the boundary prescribed by the king. Having fixed the position for the erection of the thirty two (future) sacred edifices, as well as of the Thuparamo dagoba, and having according to the forms already observed defined the outer boundary line also (of the consecrated ground), this (sanctified) sojourner on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked.

On the fifth day, the thero having been entertained at the king's palace, taking his seat in the Nandana pleasure garden, propounded the "khajjanio" discourse (of Buddho) to the people; and having poured forth the delicious draught to thousands of persons, tarried in the Mahamego garden.

On the sixth day, the thero, the profound expounder of the doctrine, having been entertained at the king's palace, taking his seat in the Nandana garden, and propounding the "gomayapindikan" discourse (of Buddho), and procuring for a thousand persons, who attended to the discourse, the sanctification of the faith, tarried in the Mahamego garden.

On the seventh day, the thero having been entertained at the king's palace, taking his seat in the Nandana garden, and having propounded the "dhammachakka pavathannan" discourse (of Buddho), and procuring for a thousand persons the sanctification of the faith, tarried in the Mahamego pleasure garden.

The supreme saint having thus, in the course of seven days, procured for nine thousand munis, and five hundred persons, the sanctification of the faith, sojourned in the Mahamego garden; and from the circumstance of its having been the place where religion had first (joti) shone forth, the Nandana pleasure garden also obtained the name of "Jotiwanan."

Tań Mahānandanawanań wuchchatè tèna tádiná sásanań jóti-
katthánamiti Jotiwanań iti.
Tissárámamhi kārèsi rájā thèrassa ádito pásádań sīgha mukkhá-
ya sukkhápètwāna mantiká;
Pásádō kálakábhásó ási, só tèna tań tahiń Kálapasádapariwena-
miti tań sankhamupāgatań.
Tatō mahábódhi gharań Lóhapásádamèwacha, Salákagganeha
kárèsi Bhattasālancha sádhukań.
Bahuni pariwènáni, sádhupokkharanipicha, rattitthána diwát-
thána pabhúti tècha kárayi.
Tassa nahánapápassa nahánapokkharani tatè Sunabhátapariwè-
nanti pariwènań pawuchchati.
Tassa chankamitatthānè dípadípassa sádhunó, wuchchatè pari-
wènantań Díghachańkamanań iti.
Aggaphalań samápattiń samápajjiyahińtu só Phalaggapariwè-
nanti etań tèna pawuchchati.
Apassiyá apassè tań thèro yattha nisídi só, Thèrápassayapariwè-
nań etań tèna pawuchchati.
Bahumaruganá yattha upásinsu upechchè tań tènècha tań Maru-
ganápariwènanti pawuchchati.
Sènápati tassa rańńó thèrassa Díghasandanō kárèsi Chulapásá-
dań mahāthambhèhi atthahi:
Díghasandasènápati pariwènanti tań tahiń wuchchatè pariwènā-
nań pamukhań pamukhákárań.

The king caused in the first instance an edifice to be expeditiously constructed, for the thero's accomodation, on the site of the (future) Thuparamo dagoba, without using (wood), and by drying the mud (walls) with fire. The edifice erected there, from the circumstance (of fire having been used to dry it expeditiously), was stained black (kalo). That incident procured for it the appellation " Kalapasadapariwenan."

Thereafter in due order, he erected the edifice attached to the great botree, the Lohapasada, the Salakagga, and Bhattasala halls. He constructed also many pariwenas, excellent reservoirs, and appropriate buildings both for the night and for the day (for the priesthood). The pariwena which was built for this sanctified (thero) in the bathing reservoir (by raising a bank of earth in the centre of it), obtained the name of " Sunahata" (earth embanked) pariwena. The place at which the perambulatory meditations of this most excellent luminary of the land were performed, obtained the name of Dighachankamanan pariwenan. Wherever he may have indulged the inestimable bliss (" phalaggan") of " samapati " meditation, from that circumstance that place obtained the name " Phalaggapariwenan." Wherever the thero may have (apassiya) appeared unto those who flocked to see him, that spot obtained the name of " Therapassayapariwenan." Wherever many (maru) dewos may have aproached him, for the purpose of beholding him, that place from that circumstance obtained the name "Maruganapariwenan."

Dighasandano, the (senapoti) minister of this king, erected for the thero the Chulapasado on eight lofty pillars. Of all the pariwenas, both in order of time and in excellence of workmanship, this pariwena called the " *Dighasandasenapoti" was the first.

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* *At which this history was compiled, by its incumbent Mahanamo thero, between* A. D. 459 *and* 477.

Díwánanpiya wachanópagulanámó Laṅkáyaṅ paṭhammidaṅ wiháraṅ rájá só sumati Mahámahindattheraṅ ágammáchalamatimèttha kárayitthdti.

Sujanappasádasaṅwégatthdya katé Mahdwansé "Mahdwihdra-patiggahanó" náma paṇṇarasamó parichchédo.

SOLASAMO PARICHCHHEDO.

Puré charitwá piṇḍáya karitwá janasaṅgahaṅ, rájagéhamhí bhunjantó karoṅtó rájasaṅgahaṅ.
Jabbísadiwasé théró Mahámèghawané wasi ásálhiṅ sukkapakkhassa térasé diwasé pana,
Rájagéhamhi bhunjitwá mahárannó mahámati mahappamádasuttaṅ taṅ désayitwá tatócha só,
Wiháraká raṇaṅ ichchhaṅ, tattha Chétiyapabbaté nikkhamma purimaddwárá agá Chétiyapabbataṅ.
Théraṅ tattha gataṅ sutwá rathaṅ áruyiha bhúpati déwiyó, déwiyó dwecha ádáya therassánupadaṅ agá.
Thérá Nágachatukkamhi, nahátwá rahadé tahiṅ, pabbatáróhanatthdya aṭṭhaṅsu paṭipáṭiyá.
Rájá rathá tadóruyiha aṭṭhathérébhiwádiya ; "uṇhé kilanté kiṅ, rája, ágatósiti ?" áhuté,

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Thus this king of superior wisdom, bearing the profoundly significant appellation of Dewananpiyatisso, patronizing the thero Maha-Mahindo of profound wisdom, built for him here (Mahawiharo in the Mahamego pleasure garden), this first wiharo (constructed) in Lanka.

The fifteenth chapter in the Mahawanso, entitled, "the acceptance of the Mahawiharo," composed equally for the delight and affliction of righteous men.

CHAP. XVI.

Having made his alms-pilgrimage through the city, conferring the blessings of the faith on the inhabitants; and having been entertained at the palace, and bestowed benedictions on the king also; the thero, who had tarried twenty six days in the Mahamego pleasure garden, on the thirteenth day of the increasing moon of "asalho," having (again) taken his repast at the palace, and propounded to the monarch the "mahappamadan" discourse (of Buddho); thereupon being intent on the construction of the wiharo at the Chetiya mountain—departing out of the eastern gate repaired to the said Chetiya mountain.

Hearing that the thero had departed thither, the sovereign, mounting his chariot, and taking the two princesses (Anula and Sihali) with him, followed the track of the thero. The theros, after having bathed in the Nagachatukko tank, were standing in the order of their seniority on the bank of the pond, preparatory to ascending the mountain. The king instantly alighted from his carriage and bowed down to the eight theros. They addressed him : "Raja ! what has brought thee in this exhausting heat?" On replying, "I came afflicted at your departure;" they rejoined, "We came here to hold the 'wasso.'"

"Tumhákań gamanásańki ágató mahiti:" bhásiti; "idhíwa wassań wasituń ágatamháti." bhásiyá.
Wassupanáyikań thêro khandhakań khandhakówidó kathési; rańńó tań sutwá bhágineyyócha rájinó,
Mahariṭṭhámahámachchó panchapańńásahátuhi saṭṭhiń jeṭṭhakaniṭṭhéhi rájánamhitó ṭhitó.
Yáchitwá tadahúchíwa pabbajuń thérasantiké pattárahattań sabbépi té khuraggé mahámati.
Kantakachétiyaṭṭháné purimató tadahíwa só kammáni árahápétwá lénáni aṭṭhasaṭṭhiyó.
Agamási purań rájá thérá tatthíwa té wasuń; kálé piṇḍaya nagarań pawisantánukampaká.
Niṭṭhité lénakammamhi ásáḷhipuṇṇamásiyań gantwá ádási théránań rájá wiháradakkhiṇań.
Dwattińsa málakánancha wihárassacha tassakhósimań símátigó théro bandhitwá tadahíwayó
Tésań pabbajja pékhánań akási upasampadań sabbésań sabbapaṭhamań Buddhétumbaramálaké.
Eté wásaṭṭhi arahantó sabbé Chétiyapabbaté tattha wassań upagantwá akańsu rájasańgahań.
Déwamanussá gaṇá gaṇinańtań tanchaganań, guṇawitthatakattiń yáchamupachchécha
máṇayamáná puńńachayań wipulań akarińsuti.

The thero perfect master of the "kondhos," propounded to the king the "wassupanayako" discourse (of Buddho). Having listened to this discourse (on the observance of "wasso") the great statesman Maharittho, the maternal nephew of the sovereign, who was then standing near the king, together with his fifty five elder and younger brothers, (the said brothers only) having obtained his sanction, on that very day were ordained priests by the thero. All these persons who were endowed with wisdom, attained in the apartment, where they were shaved (ordained), the sanctification of "arahat."

On that same day, the king enclosing the space which was to contain (the future) sacred edifices (at Mihintalli), and commencing the execution of his undertaking by the construction of sixty eight rock cells, returned to the capital.

These benevolent theros continued to reside there, visiting the city at the hours of alms-pilgrimage (instructing the populace).

On the completion of these cells, on the full moon day of the month "asalho," repairing thither, in due form, the king conferred the wiharo on the priests. The thero versed in the consecration of boundaries, having defined the limits of the thirty two sacred edifices, as well as of the wiharo aforesaid, on that very day conferred the upasampada ordination on all those (samanero priests) who were candidates for the same, at the edifice (called) Buddhetumbaro, which was the first occasion on which (it was so used). All these sixty two holy persons holding their "wasso" at the Chetiyo mountain, invoked blessings on the king.

The host of devos and men, having with all the fervor of devotion flocked to this chief of saints, the joyful tidings of whose piety had spread far and wide, as well as to his fraternity, acquired for themselves pre-eminent rewards of piety.

Sujanappasádasanwégatthdya kati Mahdwansé "Chétiyapabbatawihárapatiggahanó náma" sólasamó parichchhédó.

SATTARASAMO PARICHCHHEDO.

Wutthdwassań pawdretwa kattikapuṇṇamásiyań, awóchéda, "mahárája," maháthéró mahámati,
"Chiradiṭṭhóhi Sambuddhó, Satthá, nó: Manujádhipá, anáthawásań awasimha natthi nó pújiyań imań."
"Bhásittha nanú, bhanté, mé Sambuddhó nibbutó" iti áha: "dhátusu diṭṭhésu diṭṭhó hóti Jino," iti.
"Widitó wó adhippáyó thúpassa kárané: mayá karessámi ahań thúpań. Tumhé jánátha dhátuyó."
Mantéhi Sumanéndti," théro rájánámabrawi. Rájáha Sámaṇérań tań, "kútó lachchháma dhátuyó?"
"Wibhúsayitwá nángarań maggancha, manujádhipa, upósathó saparisó hatthiń áruyha mangalań,
"Sétachchhattań dhárayantó, táláwacharasajjitó, Mahánágawanuyyánań, sáyańhasamayé, wajań.
"Dhátu bhédaṇṇunó, rájá, dhátuyó tattha lachchhayi," ichchháha sámaṇéró só Sumaṇó tań sumánasań.
Thérótha rájakulató gantwá Chétiyapabbatań, ámantiya sámaṇérań Sumaṇań sumaṇagatiń;

The sixteenth chapter in the Mahawanso, entitled, "the acceptance of the dedication of the Chetiyo mountain wiharo," composed equally for the delight and affliction of righteous men.

CHAP. XVII.

The "wasso" which had been held, having terminated on the full moon day of the month of "kattika," this great thero of profound wisdom thus spoke: "Maharaja, our divine teacher, the supreme Buddho, has long been out of our sight: we are sojourning here unblessed by his presence. In this land, O ruler of men! we have no object to which offerings can be made." (The king) replied, "Lord, most assuredly it has been stated to me, that our supreme Buddho had attained 'nibbuto,' (and that a lock of his hair and the 'giwatti' relic have been enshrined at Mahiyangana)." "Wherever his sacred relics are seen our vanquisher himself is seen," (rejoined Mahindo). "I understand your meaning" (said the monarch), "a thupo is to be constructed by me. I will erect the thupo: do ye procure the relics." The thero replied to the king; "Consult with Sumano." The sovereign then addressed that samanero: "From whence can we procure relics?" "Ruler of men, (said he) having decorated the city and the highway, attended by a retinue of devotees, mounted on thy state elephant, bearing the canopy of dominion, and cheered by the music of the 'talawachara' band, repair in the evening to the Mahanago pleasure garden. There, O king! wilt thou find relics." Thus to the piously devoted monarch spoke Sumano, who fully knew how the relics of Buddho had been distributed.

The delighted thero proceeding from the palace to the Chetiyo mountain, consulted with the equally delighted Sumano samanero, to whom

"*Ehi twań, bhaddrá Sumana; gantwá Pupphapurań warań, ayyakań té mahárájań éwań nó wachanań wada.*"
'*Saháyó té, mahárája, mahárájá Maruppiyó, pasannó buddhasamayé, thúpań kárétumichchhati:*
'*Muninó dhátuyó déhi, pattań bhuttancha Satthuná, sariradhátuyó santi bahawóhi tawantiké.*'
"*Pattapurań gahétwána, gantwá déwapurań warań, Sakkań déwánamindantań ewań nó wachanań wada.*"
'*Tilókadakkhinéyassa dáthádhátucha dakkinań tawantikamhi, déwinda, dakkhinakkhaka dhátucha;*
'*Dathań taméwa pújéhi; akkhakań déhi Satthunó: Lańkádípassa kichchésu mápamajji, surádhipa.*'
"*Ewań bhantéti*" *watwá; só sámanéró mahiddhikó, tań khanańyéwa ágamma Dhammásókassa santikań;*
Sálamúlamhi thapétań mahábódhiń tahiń subhań, kattikajanapújáhi pújayantancha addasa
Thérassa wachanań watwá; rajató laddhadhátuyó, puttapurań gahétwána Himawantamupágami.
Himawanté thapetwána sadhátúpattamuttamań, déwindasantikań gantwá, thérassa wachanań bhani.

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this important mission was to be confided. "Hither, thou piously virtuous Sumano, proceeding to the celebrated city Pupphapura, deliver unto the sovereign (Dhammasoko), the head of thy family, this my injunction. "Maharaja, thy ally the maharaja surnamed Maruppiyo (Tisso-the-delight-of the devos,) converted to the faith of Buddho, is anxious to build a dagoba. Thou possessest many corporeal relics of the "muni;" bestow some of those relics, and the dish used at his meals by the divine teacher. Taking (continued Mahindo addressing himself to Sumano) that dish filled with relics, and repairing to the celebrated capital of the devos, thus deliver my message to Sakko, the devo of devos: 'King of devos, thou possessest the * right canine-tooth relic, as well as the right collar-bone-relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth-relic, but bestow the collar-bone of the divine teacher. Lord of devos! demur not in matters (involving the salvation) of the land of Lanka."

Replying, "Lord. most willingly;" this supernaturally sighted samanero instantly departed for the court of Dhammasoko. There he had his audience of (the king), who was in the midst of the celebration of the festival of "kattiko," after having effected the transfer of (the right branch of) the supreme bo-tree to the foot of the sal-tree. Delivering the message of the thero, and taking with him the relics and the sacred dish obtained from the king, (Sumano) departed for (the mountain in the confines of) Himawanto. Depositing the sacred dish together with the relics at the Himawanto (mountains), and repairing to the court of the devo of devos, he delivered the message of the thero. Sakko, the ruler of devos, taking the right collar-bone from the Chulamani dagoba, presented it to the samanero. The disciple Sumano thereupon bringing that relic, as well as

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* *Transferred from Dantapura to Ceylon in* A. D. 310; *and now enshrined in the Dalada-maligawe temple in Kandy.*

Chúlámaṇichétiyamhá gahetwá dakkhiṇakkhakaṅ, sámanérassa páddási Sakkó déwánamissaró.

Taṅ dhátuṅ dhátú pattancha ádáya Sumanó tató ágamma Chétiyagiriṅ thérassádási taṅ yati.

Mahánagawanúyyánaṅ wutténa widhináṅgamá, sáyaṇhasamayé rájá rájaséná purakkható.

Thapési dhátuyó sabbá théró tatthéwa pabbaté Missakapabbataṅ tasmá áhu Chétiyapabbataṅ.

Tapetwá dhátu pattantaṅ théro Chétiyapabbaté; gahetwá akkhakaṅ dhátuṅ saṅkétaṅ saganógamá.

"Sachéyaṅ Muninó dhátu, chhattaṅ namatu mé sayaṅ: janánúkéhi karitthátu: dhátu chaṅgóṭakó ayaṅ,

"Sirasmiṅ mé patiṭṭhátu ágamma sahadhátuyó:" iti rájá wichintési: chintitaṅ taṅ tathá ahu.

Amaténábhisittówa ahu haṭṭhóti bhúpati, sísató taṅ gahetwána hattikkhandhé ṭhapési taṅ.

Haṭṭhó hatti kunchanádaṅ aká, kampittha médiní: tató nágé niwattitwá sathérabalawáhanó,

Puratthiména dwáréna pawisitwá puraṅ subhaṅ, dakkhinénacha dwáréna nikkhamitwá, tató puná,

Thupárámé chétiyassa ṭhánató pachchható kataṅ pabbédawatthuṅ gantwána bódhiṭṭháne niwattiya.

Puratthádwadanó aṭṭhá, thupaṭṭhána tadáhi taṅ, kadambapuppi áddárawallahiwitthaṅ taṅ ahu.

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the sacred dish and (other) relics, and reaching the Chetiyo mountain, presented them to the thero (Mahindo).

According to the injunction given (by Sumano) before his departure, in the afternoon, the king, attended by his state retinue, repaired to the Mahanago pleasure garden. The thero deposited all those (chetiyo) relics there, on that mountain: from that circumstance the "Missako" mountain obtained the name of the "Chetiyo." Leaving the sacred dish and the relics (it contained) at the sacred mountain, the thero attended by his disciples repaired to the appointed place, taking the collar-bone-relic with them.

"If this be a relic of the divine sage, may my canopy of state of itself bow down: may my state elephant of his own accord (go down) on his knees: may the relic casket together with the relic alight on my head." Thus inwardly the king wished: those wishes were accordingly fulfilled.

The monarch, as if he had been overpowered by the delicious draught (of nibbuti), exulting with joy and taking it from his head, placed it on the back of the state elephant. The delighted elephant roared, and the earth quaked. The elephant, as well as the thero, together with the state pageant, having halted awhile, the thero. entering the magnificent city by the eastern gate, and passing through it (in procession) by the southern gate; thereafter repairing in the direction of the Thuparamo Chetiyo, to an edifice of many apartments (built for the yakkho named Pamojjo), halted at the spot where the branch of the bo-tree (was afterwards planted).

The multitude stationed themselves near the spot where the Thuparamo (was subsequently constructed); which at that period was overrun with the thorny creeper called kadambo.

Manussa déwó déwéhi tań ṭhánań rakkhitań, suchiń sodhápetwá bhúsayitwá tań khaṇańyéwa sádhukań,
Dhátu órupanatthdya árabhi hatthikkhandható, nágo ná ichchhitań: rájá thérań puchchhittha tań manań.
"Attanó bandhasamaké ṭhdné ṭhapanamichchhasi; dhátu órópanań téna ná ichchhitanti" sóbrawí.
Anápetwá khaṇańyéwa sukkhátóbhayawápitó, sukkhakaddamakaṇḍéhi chinápetwána tań samań,
Alańkaritwá bahúdhá, rájá tań ṭhánamuttamań, órópetwá hatthikandhá dhátuń tatthé ṭhapési tań
Dhátárakkhań sańwidháya ṭhapetwá tatthahatthinań dhátu thupassa karaṇé rájáturitamánasó,
Bahu manussé yójetwá, iṭṭhiká karaṇań lahuń; dhátukichchań wichintentó sámachchó páwisi purań.
Mahámahindathérótu Mahámégháwanań subhań, sagaṇó abhigantwána tattha wásamakappayi.
Rattiń nágó nupariyáti tań ṭhánań só sadhátukań; bódhiṭṭhánamhi sáláya diwáṭṭháni sadhátukó.
Watthussa tassóparitó théramatánugó, jańghámattań khanápetwá; katipáhéna, bhúpati,
Tattha dhátupatiṭṭhánań ghósápétwá: upágami tató tató samantácha samágami mahájanó.

The devo of men (Dewananpiyatisso) causing that spot, which was guarded by devos, to be instantly cleared and decorated in the utmost perfection, prepared to take the relic down himself from the back of the elephant. The elephant (however) not consenting thereto, the monarch inquired the reason thereof from the thero. (Mahindo) replied, "(The elephant) is delighted in having it exalted on the summit of his back: on that account he is unwilling that the relic should be taken down (and placed in a lower position)". The king causing to be brought instantly, from the dried up Abhaya tank, dried lumps of mud, had them heaped up to the elephant's own height; and having that celebrated place decorated in various ways, lifting the relic from the elephant's back, deposited it there.

Stationing the elephant there for the protection of the relic, the monarch, in his extreme anxiety to embark in the undertaking of constructing the dagoba for the relic, having engaged a great number of men to manufacture bricks, re-entered the town with his state retinue, to prepare for the relic festival.

The chief thero Mahindo, repairing, together with his fraternity, to the delightful Mahamego garden, tarried there.

This state elephant during the night watched without intermission over this place, as well as over the relic. During the day-time he remained with the relic in the hall in which the bo-branch was (subsequently) planted.

The sovereign pursuing the directions of the thero, (incased it in a dagoba), on the summit of which (sacred edifice) having excavated (a receptacle) as deep as the knee, and having proclaimed that in a few days the relic would be enshrined there, he repaired thither. The populace, congregating from all quarters, assembled there. In that assemblage, the

Tasmiń samágamé dhátu hatthikkhandhá nabbhuggatá, satta tálappamánamhi dissanti nabhasitthitá,
Wimhápayanti janań tań yamakań pátihárıyań, gandambamúlé Buddhówa, akari lómahańsanań ;
Tató nikkhanta jáláhi jaladháráhi wásakiń; sabbábhibhásitá sittá sabbá Lańkámahi ahu.
Parinibbánamanchamhi nipannéna Jinénahi katań mahá adhitthánań panchakań panchachakkhuná,
"Gayihamána mahábódhisákhásókéna dakkhiná, chhinditwána sayańyéwa patitthatu katáhaké"
"Patitthá sá sákhá chhabbannarasmiyó subhá, ranjayanti disá sabbá phalapattéhi munchitu."
"Sa suwannakatáhásá uggantwána manóramá, adissamáná sattáhań himagabbhamhi titthatu."
"Thupárámé patitthantań mama dakkhina akkhakań karótu nabhamuggantwá yamakań pátihariyań."
"Lańkálańkárabhútamhi Hémamálikachétiyé patitthahanti yó dhatu dónamatta pamánató ;
"Buddhawésadhará hutwá, uggantwá nabhasitthitá, patitthantu, karitwána yamakań pátihárıyań."
Adhitthánáni panchéwa adhitthási Tathágató ; akási tasmá sá dhátu tadá tam pátihárıyań.

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relic rising up from the back of the elephant, to the height of seven palmira trees, and remaining self-poised in the air, displayed itself; and, like unto Buddho at the foot of the gandambo tree, astonished the populace, till their hair stood on end, by performing a two-fold miracle. From it proceeded, at one and the same time, flames of fire and streams of water. The whole of Lanka was illuminated by its effulgence, and was saturated by its moisture.

While seated on the throne on which he attained "parinibanan" these five resolutions were formed by the vanquisher endowed with five means of perception.

"Let the right branch of the great bo-tree, when Asoko is in the act of removing it, severing itself from the main tree, become planted in the vase (prepared for it)."

"Let the said branch so planted, delighting by its fruit and foliage, glitter with its six variegated colors in every direction."

"Let that enchanting branch, together with its golden vase, rising up in the air, remain invisible for seven days in the womb of the snowy region of the skies."

"Let a two fold miracle be performed at Thuparamaya (at which) my right collar bone is to be enshrined."

"In the Hemamalako dagoba (Ruanwelli), the jewel which decorates Lanka, there will be enshrined a "drona" full of my relics. Let them, assuming my form as Buddho, and rising up and remaining poised in the air, perform a two-fold miracle."

The successor of former Buddhos (silently) willed these five resolves: on that account, in this instance this relic performed this miracle of two opposite results.

Akásá ótaritwá sá aṭṭha bhúpassamuddhaní ; atiwahaṭṭhó tań rájá patiṭṭhápési chétiyé.
Patiṭṭhitáya tassácha dhátuyá chétiyé tadá áhu máhábhumichálô abbhutó lómahańsanó.
"Ewań achintiyá Buddhá: buddhadhammá achintiyá: achintiyésu pasannánań, wipákó hoti achintiyó !"
Tań pátihúriyań diswá pasídinsu Jiné janá. Mattábhayó rája-puttó kaniṭṭhó rájinó pana,
Munissaré pasíditwá yáchitwána narissarań; purisánań sahassèna sahapabbaji sásané.
Chétápi gamatóchápi Dwáramaṇdalatópicha Wihirabíjatóchápi tathá Gallakapíṭható,
Tatópatissagámácha, panchapancha satánicha pabbajjuń dáraká bhaṭṭhá játasaddhá Tathágaté.
Ewam purá, báhirácha, sabbé pabbajitá tadá tińsabhikkhusahassáni ahésuń Jinasásané.
Thúpárámé thúpdwarań niṭṭhápetwá mahípati ratanádíhi nékéhi sadá pújámakárayi.
Rájóródhá, khattiyácha, amachchá, nágará, tathá sabbé jána-padáchéwa pujákańsu wisuń wisuń.
Thúpapubbańgamań rájá wiháraṅ tattha kárayi, Thúpárámóti ténéwa sawihárò wissutó ahu.

Descending from the skies (the collar-bone relic) placed itself on the crown of the monarch's head. The delighted sovereign deposited it in the shrine. At the enshrining of the relic in the dagoba (on the full moon day of the month of kattika) a terrific earthquake was produced making the hair (of the spectators) to stand on end.

* " Thus the Buddhos are incomprehensible : their doctrines are incomprehensible : and (the magnitude of) the fruits of faith, to those who have faith in these incomprehensibles, is also incomprehensible."

Witnessing this miracle the people were converted to the faith of the vanquisher. The younger brother of the king, the royal prince Mattabhayo, being also a convert to the faith of the lord of " munis," entreating of the lord of men (the king) for permission, together with a thousand persons, was ordained a minister of that religion.

In like manner, of five hundred youths from each of the villages Cheto, Dwaramandalo, Wihirabijo, Gallakapito, and Upatisso, impelled by the fervor of their devotion and faith, entered into the priesthood of the religion of the successor of former Buddhos.

Thus the whole number of persons who entered into the ministry of the religion of the vanquisher at that period, where thirty thousand priests.

The ruler of the land having completed the celebrated dagoba, Thuparamo, constantly made many offerings in gold and other articles. The inferior consorts of the monarch, the members of the royal family, the ministers of state and the inhabitants of the city, as well as of the provinces, —all these, separately, made offerings.

Having in the first instance completed the (dagoba) Thuparamo, the king erected a wiharo there. From this circumstance the wiharo was distinguished by the appellation Thuparama-wiharo.

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* *This is a quotation from a commentary on a passage of the* " *pitakattaya.*"

Sakadhátusarírakénachéwań parinibbánagatopi Lókanáthó janatáya hitań sukhancha summábahudhákási: ṭhité Jiné kathdwakáti.

Sujanappasádasańwégatthdya katé Mahdwańsé "Dhdtu ágamanó námá" sattarasamó parichchhédó.

ATTARASAMO PARICHCHHEDO.

Mahdbódhincha Sańghamittatthérincha andpétuń mahípati, thérína wuttawachanań saramánó saké gharé:
Antówassékadiwasań nisinnó thérasantiké, sahámachchéhi mannetwá, bhágineyyań sayań sakań,
Ariṭṭhanámakámachchań tasmiń kammé niyójiya, mantwá ámantayitwá, tań idań wachanamabrawí,
"Tata, sakkósí gantwána Dhammásókassa santikań; Máhábódhiń Sanghamittań thériń ánayituń idha?"
"Sakkhissámi ahań, déwa, ánétuń tá tató idha idhágató, pabbajituń saché lachchhámi mánadań."
"Ewań hotúti:" watwána rájá tań tattha pésayi: só thérassacha rańńocha sásanań gayiha wandiya;
Assayujasukkapakkhé nikkhantó, dutiyé hani, sánuyuttó Jambukólé náwamáruyiha, paṭṭité.

Thus the saviour of the world, even after he had attained " parinibbanan," by means of a corporeal relic, performed infinite acts, to the utmost perfection, for the spiritual comfort and mundane prosperity of mankind. While the vanquisher, yet lived, what must he not have done?

The seventeenth chapter in the Mahawanso, entitled " the arrival of the relics," composed equally for the delight and affliction of righteous men.

CHAP. XVIII.

The ruler of the land, meditating in his own palace, on the proposition of the thero, of bringing over the great bo-tree as well as the theri Sanghamitta; on a certain day, within the term of that " wasso," seated by the thero, and having consulted his ministers, he himself sent for and advised with his maternal nephew the minister Aritho. Having selected him for that mission, the king addressed this question to him, " My child, art thou willing, repairing to the court of Dhammasoko, to escort hither the great bo-tree and the theri Sanghamitta." " Gracious lord, I am willing to bring these from thence hither; provided, on my return to this land, I am permitted to enter into the priesthood." The monarch replying, " Be it so"—deputed him thither. He, conforming to the injunction both of the thero and of the sovereign, respectfully took his leave. The individual so delegated, departing on the second day of the increasing moon of the month " assayujo," embarked at Jambokolapattana.

Mahódadhiń taritwána thérádiṭṭhána yógató nikkhanta diwasé-yéwa rámmań Puppapurań agá.
"Anulá déwiyá saddhiń panchakaṅṇá satéhicha, antépurikaitthí-nań tathá panchasatéhicha,
Dasasílań samáddya, kásáya wasatá, suchiń pabbajjá pekhiní-sékhá sikkhanti thériyágamań;
Nagarassakadésamhi rammé, bhikkhunipassayé kárápité narindé-na wásań kappési subbatá,
Upásikáhi táhésa wutthó bhikkhunipassayó Upasikáwihároti téna Lańkáya wissutó."
Bhágineyyó Mahárittho Dhammásókassa rájinó, appetwá rája-sandésań thérasandésamabrawí.
"Bhátujáyánasahdyassa rańńó té, rájakunjara, ákańkhamáná pabbajjań nichchań wasati sańńatá.
"Sańghamittań bhikkhuniń tań pabbájétuń wisajjiya; táyasad-dhiń mahábódhidakkhinań sákhaméwacha."
Thériyácha taméwatthań abrawí thérabhásitań: gantwá pitusa-mípań sá thérí théramatan brawí.
Aha "rájá tuwań, amma, apassantá kathań ahań, sókań winóda-yissámi puttá nantu wiyójanań?"
Aha sá "mé, mahárája, bhátunó wachanań garuń; pabbájaníyá-cha bahú, gantabbań tattha téna mé."

Having departed, under the (divine) injunction of the thero, traversing the ocean, he reached the delightful city of Puppa on the very day of his departure.

" The princess Anula, together with five hundred virgins, and also with five hundred of the women of the palace, having conformed to the pious observances of the 'dasasil' order, clad in yellow garments, and strenuously endeavouring to attain the superior grades of sanctification, is looking forward to the arrival of the theri, to enter into the priesthood; leading a devotional life of piety in a delightful sacerdotal residence provided (for them) by the king in a certain quarter of the city, which had previously been the domicile of the minister Dono. The residence occupied by such pious (upasaka) devotees has become from that circumstance, celebrated in Lanka by the name of 'Upasaka.'" Thus spoke Maharittho the nephew (of Dewananpiyatisso) announcing the message of the king as well as of the thero to Dhammasoko; and added, " Sovereign of elephants! the consort of the brother of thy ally the king (of Lanka), impelled by the desire of devoting herself to the ministry of Buddho, is unremittingly leading the life of a pious devotee—for the purpose of ordaining her a priestess, deputing thither the theri Sanghamitta, send also with her the right branch of the great bo-tree."

He next explained to the theri herself, the intent of the message of the thero (her brother Mahindo). The said theri, obtaining an audience of her father (Dhammasoko), communicated to him the message of the thero. The monarch replied (addressing her at once reverentially and affectionately), " My mother! bereaved of thee, and separated from my children and grand children, what consolation will there be left, wherewith to alleviate my affliction?" She rejoined, "Maharaja, the injunction of my brother (Mahindo) is imperative; and those who are to be ordained are many; on that account it is meet that I should repair thither."

"Sattaghátancha, nóraha, mahábódhi mahíruhá; kathannuedkhań gaṇhissań?" iti rájá wichintayi.
Amachchassa Mahádíwanámikassa matína só bhikkhusańghań nimántetwá bhójetwá puchchhi, bhúpati.
"Bhantí, Lańkań mahábódhiń pésítummánukhó?" iti théró Moggaliputtó só "pésétabbáti," bhásiyá.
Katammahá adhiṭṭhánań pańchakań panchachakkhuná abhási raṅṅó tań sutwá tussitwá dharaṇípati.
Sattayójanikań maggań só mahábódhigáminań, sodhápetwána sakkachchań bhúsápési anékadhá:
Suwaṇṇań nihárápési kaṭáhakaraṇáyacha: Wissakammócha ágantwá, satuládhára rúpawá,
"Kaṭáhan kimpamánánannu kórómiti?" apuchchhi tań: "ṇatwá pamánań, twańyíwa karóhi," iti bhásité,
Suwaṇṇáni gahetwána hatthéna parimajjiya, kaṭáhatań khaṇáńyíwa nimminitwána pakkami,—
Nawahatthaparikkhépań panchahatthań gambhírató, tihatthawikkhambhayutań, aṭṭhaṇgulaghaṇań subhań,
Yuwassahatthinó soṇḍapamánamukhawaddhikań. Gáhápetwána tań rája bálásúriya samappabhań;
Sattayójanaḍisáya, witthatáya tiyójanań, séndya chaturanginíyá mahábhikkhugaṇénacha,
Upágammá, mahábódhiń nánálańkárabhúsitań, nánáratanachittań, tań wiwidhádharamálinań,

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The king (thereupon) thus meditated, "the great bo-tree is rooted to the earth: it cannot be meet to lop it with any weapon: by what means then can I obtain a branch thereof?" This lord of the land, by the advice of the minister Mahadevo, having invited the priesthood to a repast, thus inquired (of the high priest); "Lord! is it meet to transmit (a branch of) the great bo-tree to Lanka?" The chief priest, the son of Moggali, replied, "It is fitting, that it should be sent:" and propounded to the monarch the five important resolves of (Buddho) the deity gifted with five means of perception. The lord of the land, hearing this reply, rejoicing thereat, ordered the road to the bo-tree, distant (from Patalipatto) seven yojanas, to be swept, and perfectly decorated, in every respect; and for the purpose of having the vase made, collected gold. Wissakammo himself, assuming the character of a jeweller, and repairing thither, enquired "of what size shall I construct the vase." On being told—"make it, deciding on the size thyself,"—receiving the gold, he moulded it (exclusively) with his own hand, and instantly perfecting that vase, nine cubits in circumference, five cubits in depth, three cubits in diameter, eight inches in thickness, and in the rim of the mouth of the thickness of the trunk of a full grown elephant, he departed.

The monarch causing that vase, resplendent like the meridian sun, to be brought, attended by the four constituent hosts of his military array, and by the great body of the priesthood, which extended over a space of seven yojanas in length and three in breadth, repaired to the great bo-tree; which was decorated with every variety of ornament; glittering with the variegated splendor of gems; decked with rows of streaming banners; laden with offerings of flowers of every hue; and surrounded by the sound

Nánákusumasańkiṇṇań, nánáturiya ghósitań, pariwárayitwá sénáya, parikkhipiya sániyá:
Maháthérasahasséna pamukhéna mahágaṇé; raṅṇá pattábhisékánań sahasénádhikénacha,
Pariwárayitwá attánań, mahábódhincha, sáhukań ólókési mahábódhiń paggahetwána anjaliń.
Tassá dakkhiṇasákháya chatuhatthappamáṇakań ṭhánań khandhancha ṭhapayitwá, sákhá antaradháyisuń.
Tampáṭiháriyań diswá, pinitó puthawipati "pújémahań mahábódhiń rajjénáti" udíriya.
Abhisinchi mahábódhiń mahárajjéna mahipati puppháthi mahábódhiń pújetwá padakkhinań;
Katwá aṭṭhasu ṭhánésu wanditwána katańjaliń, suwaṇṇakhachité piṭhé nánáratanamaṇḍité,
Sawároheyyáwa sákhuchhé tań suwaṇṇakaṭáhakań ṭhapápetwána aruyiha, gahétuń sákhamuttamań,
Adiyitwána sówaṇṇa tulikáya manósilań, lékhań dátwána sákháya sachchakiriyamakáiti.
"Lańkádípań yadi itó gantabbań urubodhitó nibbé matikó Buddhassa sásanamhi saché ahań."
Sayańyéwa mahábódhi sákháya dakkhiṇasubhá chhinditwána patitthátu idhahéwa kaṭáhaké.
Lékháṭháné mahábódhi chhinditwá sayaméwa sá gandhakaddamapurassa kaṭáhassópariṭṭhitá.

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of every description of music; encircling it with this concourse of people, he screened (the bo-tree) with a curtain. A body of a thousand priests, with the chief thero (son of Moggali) at their head, and a body of a thousand inaugurated monarchs, with this emperor (Dhammasoko) at their head, having (by forming an inner circle) enclosed the sovereign himself as well as the great bo-tree most completely; with uplifted clasped hands, (Dhammasoko) gazed on the great bo-tree.

While thus gazing (on the bo-tree) a portion thereof, being four cubits of the branch, remained visible, and the other branches vanished. Seeing this miracle, the ruler of the world, overjoyed, exclaimed, "I make an offering of my empire to the great bo-tree." The lord of the land (thereupon) invested the great bo-tree with the empire. Making flower and other offerings to the great bo-tree, he walked round it. Having bowed down, with uplifted hands, at eight places; and placed that precious vase on a golden chair, studded with various gems, of such a height that the branch could be easily reached, he ascended it himself for the purpose of obtaining the supreme branch. Using vermilion in a golden pencil, and therewith making a streak on the branch, he pronounced this confession of his faith. "If this supreme right bo-branch detached from this bo-tree, is destined to depart from hence to the land Lanka, let it, self-severed, instantly transplant itself into the vase: then indeed I shall have implicit faith in the religion of Buddho."

The bo-branch severing itself at the place where the streak was made, hovered over the mouth of the vase (which was) filled with scented soil.

The monarch then encircled the branch with (two) streaks above the original streak, at intervals of three inches: from the original streak, the

Múlaliḱhdya upari tiyangulatiyangulí, manósiláya lékhdya pariḱḱhipí narissaró.
Adiyá thúlamúldni khuddaḱdni tardhitu tiḱḱhamitwá dasadasa jdlí bhútdni otaruń.
Tampáṭahdriyań diswá rdjdtiwapamóditó tatthéwāḱdsi ukkuṭṭhiń samantáparisápicha.
Bhiḱḱhusańghó sádhuḱdrań tuṭṭhachittó pabódhayi chéluḱḱhépa sahassdní pawattińsu samantató.
Ewań saténa múldnań tatthá sá gandhaḱaddamé; patiṭṭhdsi mahábódhi pasádenti mahdjdnań.
Tassā khandhó dasahatthó panchasakhá manóramā, chatuhatthá chatuhatthá dasaddhaphalamaṇḍitá.
Sahassantúpasākhdnań sáḱhdnań tá samdsícha ewań dsi mahá-bódhi manóharasiridhará.
Kaṭdhamhi mahdbódhipatiṭṭhitáḱhaṇé mahí akampi; páṭihirdni ahésuń wiwidhánicha.
Sayań nádéhí tuiydnań déwésu mánusésucha, sádhuḱdra niná-dehi déwabrahmaganassacha,
Méghánań, migapāḱḱhinań, yaḱḱhádínań, rawéhicha, rawéhicha mahíkampā ékakóláhalań ahu.
Bodhiyá phalapattéhi chabbaṇṇarasmiyó subhá, niḱḱhamitwá chaḱḱawálań saḱalań sóbhayísucha.
Sakaṭāgammahábódhi uggantwána tató nabhań, aṭṭhasí himagab-bhamhi sattahdni adassaná.

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principal, and, from the other streaks, minor roots, ten from each, shooting forth and brilliant from their freshness, descended (into the soil in the vase). The sovereign, on witnessing this miracle (with uplifted hands) set up a shout, while yet standing on the golden chair, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "Sadhu," and the crowding multitude, waving thousands of cloths over their heads, cheered.

Thus this (branch of the) great bo-tree established itself in the fragrant soil (in the vase) with a hundred roots, filling with delight the whole attendant multitude. The stem thereof was ten cubits high: there were five branches, each four cubits long, adorned with five fruits each. From the (five main) branches many lateral branches amounting to a thousand, were formed. Such was this miraculous, and delight-creating bo-tree.

The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were performed. By the din of the separately heard sound of various musical instruments—by the "sadhus" shouted, as well by devos and men of the human world, as by the host of devos and brahmas of the heavens—by the howling of the elements, the roar of animals, the screaches of birds, and the yells of the yakkhos as well as other fierce spirits, together with the crashing concussions of the earth-quake, they constituted one universal, chaotic uproar.

From the fruit and leaves of the bo-branch, brilliant rays of the six primitive colors issuing forth, illuminated the whole "chakkawalan." Then the great bo-branch together with its vase springing up into the air (from the golden chair), remained invisible for seven days in the snowy regions of the skies.

Rájá óruyiha píṭhamhi tań sattáhań tahiń wasań, nichchań mahá-bódhipújań akárési anékadhá.
Atítétamhi sattáhé sabbé himawaláhaká pawisińsu mahábódhiń sasatá rańsiyópicha.
Suddhénabhási dassittha sákaṭáhapatiṭṭhitá mahájanassa sabbassa mahábódhi manóramá.
Pawattamhi mahábódhi wiwidhépáṭiháriyé wimhápayanti janatań paṭhawítalamóruhi.
Páṭhiréhi nékehi téhi só pínitó, puná mahárájá mahábódhimahárajjéna pújayi.
Mahábódhiń mahárajjénabhisinchiya pújiya nánápújáhi sattáhań puna tatthéwa só wasí.
Assayujasukkapakkhé pannarasa upósathé aggahési mahábódhiń dwisattáhachchayé tató.
Assayujakálapakkhé chátuddasa upósathé rathé subhéṭhapetwána mahábódhiń rathésabhó.
Pújentó tań dinańyéwa upanetwá sakań purań, alańkaritwá bahudhá káretwá maṇḍapań subhań.
Kattiké sukkapakkhassa diné páṭipadé tahiń mahábódhiń mahásálamulé páchínaké subhé,
Thapápetwána kárési pujánéká diné diné gáható sattarasamé diwasétu nawańkurá.

The monarch descending from the chair, and tarrying on that spot for those seven days, unremittingly kept up, in the fullest formality, a festival of offerings to the bo-branch. At the termination of the seventh day, the spirits which preside over elements (dispelling the snowy clouds), the beams of the moon enveloped the great bo-branch.

The enchanting great bo-branch, together with the vase, remaining poised in the cloudless firmament, displayed itself to the whole multitude Having astounded the congregation by the performance of many miracles, the great bo-branch descended to the earth.

This great monarch, overjoyed at these various miracles, a second time made an offering of the empire to the great bo. Having thus invested the great bo with the whole empire, making innumerable offerings, he tarried there for seven days longer.

On the fifteenth, being the full moon day of the bright half of the month assayujo, (the king) took possession of the great bo-branch. At the end of two weeks from that date being the fourteenth day of the dark half of the month "assayujo," the lord of chariots, having had his capital fully ornamented, and a superb hall built, placing the great bo-branch in a chariot, on that very day brought it in a procession of offerings (to the capital).

On the first day of the bright half of the month "kattiko," having deposited the great bo-branch under the great sal tree in the south east quarter (of Patilaputto) he daily made innumerable offerings thereto.

On the seventeenth day after he had received charge of it, its new leaves sprouted forth simultaneously. From that circumstance also the monarch overjoyed, a third time dedicated the empire to the great bo-tree.

The ruler of men, having thus finally invested the great bo-branch with the whole empire, made various offerings to the said tree.

Sakiṅyéwa ajáyiṅsu tasśá téna naráádhípó puṭṭhachittó mahábó-dhiṅ puna rajjéna pujayi.
Mahárajjebhisinchitwá mahábódhiṅ mahissaró kárésicha mahábó-dhiṅ pujaṅ nánappakárakaṅ.
Iti kusumapuré saré saraṅ sá bahuwidhachárudhajá kulá wisálá suruchirapawaróru bódhipujá
marunarachittawikásiné akásiti.

Sujanappasáda saṅwégatthäya katé Maháwansé "Mahábódhi gahaṇonáma" aṭṭhárasamó parichchhédó.

EKUNAWISATIMO PARICHCHHEDO.

Mahábódhiṅ rakkhanatthaṅ aṭṭhárasasu rathésabhó déwakuláni datwána, aṭṭhámachchakuláni cha,
Aṭṭhabbráhmaṇakulánich, aṭṭhaseṭṭhakuláni cha, gópakánaṅ, ta-rachchhánaṅ kulingánaṅ kuláni cha ;
Tathéwa pésakáránaṅ, kumbhakáránaṅ méwacha, sabbésaṅwápi sésánaṅ nágayakkhá naméwacha.
Hémasajjugghaṭéchewa datwá aṭṭhaṭṭhamánadó arópetwá mahá-bódhiṅ náwaṅ gangáya bhusitaṅ,
Saṅghamittaṅ maháthériṅ sahékádasabhikkhuni, tathéwárópayit-wána Ariṭṭhapamukhépicha,
Nagará nikkhamitwána Wiṅjhaṭawimatichcha só Támalittaṅ anuppattó sattáhénewa bhupati.

(It was during the celebrations of these festivals that Sumano entered Patiliputto to apply to Dhammasoko for the relics).

Thus was celebrated in the capital (appropriately called) "the city-of-the-lake of flowers," enchanting the minds of devos as well as men, this superb, pre-eminent, grand, bo-branch, processional-festival, graced by innumerable superb streaming banners, (of gold and silver, and other pageantry).

The eighteenth chapter in the Mahawanso, entitled "the obtaining the great bo-branch (by Dhammasoko)" composed equally for the delight and affliction of righteous men.

CHAP. XIX.

The lord of chariots assigned for the custody of the great bo-branch eighteen personages of royal blood, eighteen members of noble families, eight of the brahma caste, and eight of the settha caste. In like manner eight of each of the agricultural and domestic castes, as well as of weavers and potters, and of all other castes : as also nagas and yakkhos. This de-lighter in donations, bestowing vases of gold and silver, eight of each, (to water the bo-branch with) embarking the great bo-banch in a superbly decorated vessel on the river (Ganges) ; and embarking likewise the high priestess Sanghamitta with her eleven priestesses, and the ambassador Arittho at the head (of his mission) ; (the monarch) departing out of his capital, and preceding (the river procession with his army) through the wilderness of Winjha, reached Tamalitta on the seventh day. The devos,

Achchulárdhi pujáhi déwánáganarápicha mahábódhiń pujayanti sattáhénéwupágamuń.
Mahásamuddatíramhi mahábódhiń mahípati, thapápetwána pújéni mahárajjena só puna.
Mahábódhiń mahárajjé abhisinchiya kámadó maggasirasukka pakkhédiné pátipadétató,
Uchchárétuń mahábódhiń téheyéwatthattahi, sálamulamhi dinénahi chátuggatakuléhi só.
Ukkhipitwá mahabódhiń galamattań jalań tahiń, ogáhetwá sanáwáya patitthápayi sádhukań
Náwan árópayitwá tań mahátheriń sathérikań mahárittthań mahámachchań idańwachana mabrawí,
"*Ahań rajjéna tikkhattuń mahábódhimapujayń; ewaméwabhipújétu rájá rajjéna mé sákhá.*"
Idań watwá mahárájá tíré panjalikó ṭhito, gachchhamánań mahábódhińpassan assuni wattayi.
Mahábódhiwiyógéna Dhammásóko sasókawá kanditwá, paridéwitwá, agamási sakań purań.
Mahábódhi samárulhá náwá pakkhanditódadhiń, samantá yójanaméwichi sannisidi mahannáwé
Pupphińsu panchawannáni pudumáni samantató, antalikkhé pawajjińsu anékaturiyánicha.

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nagas and men (during his land progress) kept up splendid festivals of offerings (on the river), and they also reached (the port of embarkation) on the seventh day.

The sovereign disembarking the great bo-branch on the shore of the main ocean, again made an offering of his empire. This delighter in good works having thus finally invested the great bo-branch with the whole empire, on the first day of the bright half of the moon in the month of "maggasiro;" thereupon he (gave direction) that the great bo-branch which was deposited (at the foot of the sal tree) should be lifted up by the aforesaid four high caste tribes, (assisted) by the other eight persons of each of the other castes. The elevation of the bo-branch having been effected by their means, (the monarch) himself descending there (into the sea) till the water reached his neck, most carefully deposited it in the vessel.

Having thus completed the embarkation of it, as well as of the chief theri with her priestesses, and the illustrious ambassador Mahariittho, he made this address to them: "I have on three occasions dedicated my empire to this bo- branch; in like manner, let my ally, your sovereign, as fully make (to it) an investiture of his empire."

The maharaja having thus spoken, stood on the shore of the ocean with uplifted hands; and, gazing on the departing bo-branch, shed tears in the bitterness of his grief. In the agony of parting with the bo-branch, the disconsolate Dhammasoko, weeping and lamenting in loud sobs, departed for his own capital.

The vessel in which the bo-tree was embarked, briskly dashed through the water; and in the great ocean, within the circumference of a yojana, the waves were stilled: flowers of the five different colours blossomed around it, and various melodies of music rung in the air. Innumerable

Déwatdhi anékáhi pújánékápawatticha, gahétuncha mahábodhiń nágákańsu wikubbanań.
Sańghamittá maháthéri abhińná ólapárahá supannarupá hutwána té tásési mahóragé
Té tásitá maháthériń yáchitwána mahóragá nayitwána mahábódhiń bhujangabhawan tato
Sattáhań nágarájjéna pújáhi wiwidháhicha pújayitwana, ánetwá, náwáyá thapayińsu té.
Tadahéwa mahábódhi, Jambukólamidhágamá, Déwánanpiyatissótu rájá lókahitérató,
Sumanasámanéramhá pubbé sutań taddgamá, maggasirádidinatoppabhutiwacha sádaró,
Uttarańdwáratóyáwa Jambukólamahápathań, wibhúsayitwá sakalań mahábódhigatásayó,
Samuddásannasálayáthdné thatwá mahannawé, ágachchhantań mahábódhiń maháthériddhiyáddasa.
Tasmiń thdné katá sálá pakásetuń tamabbhutań, "Samuddásannasáláti" náméndsidha pákatá.
Maháthéránubháwéna saddhiń théréhi téhicha, taddhéwa mahárájá Jambukólań sasénakó,
"Mahábódháya bódhi," pitíwégénunné uddnayań, galappamánań salilań wigáhetwá suwiggahó,
Mahábódhiń sólasahi kuléhi sahamuddhaná, ádáya rópayitwána wéláya mandapé súbhé;

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offerings were kept up by innumerable devos; (but) the nagas had recourse to their magical arts to obtain possession of the bo-tree. The chief priestess Sanghamitta, who had attained the sanctification of "abhinna," assuming the form of the "supanna," terrified those nagas (from their purpose). These subdued nagas, respectfully imploring of the chief priestess, (with her consent) conveyed the bo-tree to the settlement of the nagas: and for seven days innumerable offerings having been made by the naga king, they themselves, bringing it back, replaced it in the vessel. On the same day that the bo-tree reached this land at the port of Jambukolo, the universally beloved monarch Dewananpiyatisso, having by his communications with Sumano samanero, ascertained the (approaching) advent (of the bo-branch); and from the first day of the month of "maggasiro," in his anxiety to prepare for its reception, having, with the greatest zeal, applied himself to the decoration of the high road from the northern gate (of Anuradhapura) to Jambukolo, had (already) repaired thither.

While seated in a hall on the sea beach, by the miraculous powers of the thero (Mahindo), he was enabled to discern, (though still out of sight), the bo-branch which was approaching over the great ocean. In order that the hall built on that spot might perpetuate the fame of that miracle, it became celebrated there by the name of the "Sammudasanna-sala." Under the auspices of the chief thero, attended by the other theros, as well as the imperial array of his kingdom, on that very day, the nobly formed maharaja, chanting forth in his zeal and fervour, "this is the bo from the bo-tree (at which Buddho attained buddhohood)," rushing into the waves up to his neck, and causing the great bo-branch to be lifted up collectively by the sixteen castes of persons on their heads, and lowering it down, deposited it in the superb hall built on the beach. The sovereign of

Thapayitwána laṅkindó Laṅkárajjéna pújayi, sólasannaṅ samápetwā kulānaṅ rajjéna yuttanó ;
Sayaṅ dówárikaṭṭhánè ṭhatwána diwasè tayó tatthéwa pújaṅkarési, wiwidhaṅ manujádhipó.
Mahábódhiṅ dasamiyaṅ árópetwá rathè subhè ánayantó manussindó dumindaṅ taṅ ṭhapápayi,
Páchínassa wihárassa ṭhánè ṭhānawichakkhaṇó pātarásaṅ pawattési, sasaṅghassa janassa só.
Mahámahindathérettha kataṅ dasabaléna taṅ kathési nágadamanaṅ raññó tassa asésató.
Só thérassa sutwá, káretwá saññáṇáni tahiṅ tahiṅ paribhuttésu ṭhánésu nisajjādíhi Satthuná.
Tiwakassa bráhmaṇassa gámandwárecha bhúpati ṭhapápetwá mahábódhiṅ ṭhánésu katésucha,
Suddhawálukasanthárè náná pupphasamákalè paggahitaṅ dhajémaggè pupphaggikawibhúsitè,
Mahábódhiṅ pújayantó rattiṅ diwá matandito, ánayitwá chuddasiyaṅ Anurádhapurantikaṅ ;
Waḍḍhamánakachháyaya puraṅ sádhuwibhúsitaṅ, uttarénacha dwáréna pújayantó pawésiyá.
Dakkhiṇénacha dwáréna nikkhamitwā pawésiya, Mahámégha-wanárámaṅ chatubuddhanisèwitaṅ,
Sumanassécha wachasá padésaṅ sádhusaṅkataṅ, pubbabódhiṭhitaṭṭhánaṅ upanetwá manóramaṅ,

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Lanka invested it with the kingdom of Lanka; and unto these sixteen castes, surrendering his sovereign authority, this ruler of men, taking on himself the office of sentinel at the gate (of the hall), for three entire days, in the discharge of this duty, made innumerable offerings.

On the tenth day of the month, elevating and placing the bo-branch in a superb car, this sovereign, who had by inquiry ascertained the consecrated places, escorting the monarch of the forest, deposited it at the Pachina wiharo; and entertained the priesthood as well as the people, with their morning meal. There (at the spot visited at Buddho's second advent) the chief thero Mahindo narrated, without the slightest omission, to this monarch, the triumph obtained over the nagas (during the voyage of the bo-branch) by the diety gifted with the ten powers. Having ascertained from the thero the particular spots on which the divine teacher had rested or taken refreshment, those several spots he marked with monuments.

The sovereign stopping the progress of the bo-branch at the entrance of the village of the brahma Tiwako, as well as at the several aforesaid places, (each of which) was sprinkled with white sand, and decorated with every variety of flowers, with the road (approaching to each) lined with banners and garlands of flowers;—and keeping up offerings, by night and by day uninteruptedly, on the fourteenth day he conducted it to the vicinity of Anuradhapura. At the hour that shadows are most extended, he entered the superbly decorated capital by the northern gate, in the act of making offerings; and passing in procession out of the southern gate, and entering the Mahamego garden hallowed by the presence of the four Buddhos (of this kappo); and arriving, under the directions of Sumano himself, at the delightful and decorated spot at which the former bo-trees had been planted;—by means of the sixteen princes, who were adorned with all the

Kulèhi só solasahi rájálaṅkáradhárihi órópetwá mahábódhiṅ patiṭṭhápetumóssaji.
Hattható muttamattá sá asíti ratanaṅ nabhaṅ uggantwána ṭhitá munchi chhabbaṇṇarasmiyó subhá.
Dípè patthari sáhachcha brahmmalókaṅ ṭhitaṅ ahu, suriyatthaggamáy áwa rasmiyó tá manóramá.
Purisá dasasahassáni pasanná páṭiháriyè wipassayitwána arahattaṅ patwánanidha pabbajuṅ.
Oróhitwá mahábódhi suriyatthaṅgamá tató, rohiníyá patiṭṭhási mahiyaṅ, kampi médiní.
Múláni táni uggantwá kaṭáhamukhawaṭṭhitó winandhitwá kaṭáhantaṅ otáriṅsu mahítalaṅ,
Patiṭṭhitaṅ mahábódhiṅ janásabbè samágatá gandhamáládipújáhi pújayinsu samantató.
Mahámèghópa wassittha himagabbhá samantató mahábódhiṅ jádayinsu sítaláni ghanánicha.
Sattáháni mahábódhi tahiṅyèwa adassanaṅ himagabbhè sannísídi pasádajananí janó.
Sattáhatikkamè mèghá sabbè apágamiṅsu tè, mahábódincha dassittha chhabbaṇṇa raṅsiyópicha.
Mahámahindathèrócha Sanghamittácha bhikkhuní, tatthágañjuṅ saparisá rájá saparisópicha,
Khattiyá Kacharaggámè, Chandanaggáma khattiyá, Tiwakkabbráhman chèwa dípawásí janápicha,

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insignia of royalty (which they assumed on the king surrendering the sovereignty to them), raising up the bo-branch, he contributed his personal exertion to deposit it there.

The instant it extricated itself from the hand of man, springing eighty cubits up into the air, self-poised and resplendent, it cast forth a halo of rays of six colors. These enchanting rays illuminating the land, ascended to the brahma heavens, and continued (visible) till the setting of the sun. Ten thousand men, stimulated by the sight of these miracles, increasing in sanctification, and attaining the state of "arahat," consequently entered into the priesthood.

Afterwards, at the setting of the sun, the bo-branch descending, under the constellation "rohani," placed itself on the ground; and the earth thereupon quaked. Those roots (before described) rising up out of the mouth of the vase, and shooting downwards, descended (forcing down) the vase itself into the earth. The whole assembled populace made flower and other offerings to the planted bo. A heavy deluge of rain fell around, and dense cold clouds completely enveloped the great bo in its snowy womb. For seven days the bo-tree remained there, invisible in the snowy womb, occasioning (renewed) delight in the populace. At the termination of the seventh day, all these clouds dispersed, and displayed the bo-tree and its halo of six colored rays.

The chief thero Mahindo and Sanghamitta, each together with their retinue, as well as his majesty with his suite, assembled there. The princes from Kachharaggamo, the princes from Chandanaggamo, the brahma, Tiwako, as also the whole population ot the land, by the interposition of the devos, exerting themselves to perform a great festival of offerings (in

Déwánubháwénáganjuń, mahábódhimahussuká mahásamágamé tasmiń pátiháriya wimhité.
Pakkań páchínasákhdya pekkhatań pakkamakkhatań théro patitamádáya rópétuń rájinó adá.
Pańsunań gandhamissánań puṇṇó soṇṇakaṭdhaké Mahásanassa ṭhdné tań ṭhapité rópayissaró.
Pekkhantań yéwa sabbésań uggantwá aṭṭha ańkurá, jáyińsu bódhitaruná aṭṭhási chatuhatthaká.
Rájá té bodhitaruṇé diswá wimhitamanasó sésachchhatténa pújési abhisékamadáticha.
Patiṭṭhápési maṭṭhannań Jambukólamhipaṭṭhané mahábódhi ṭhitaṭṭáné náwáyaróhaṇé tadá.
Tiwakkabbráhmaṇaggámé, Thúpárámé tathéwacha, Issarasamaṇakárámé Paṭhamécheétiyangaṇé,
Chétiyapabbatárámé tathá Káchharagámaké, Chandanagámaké-chati ékékań bódhi laṭṭhikań.
Sésá chatupakkajátá dwattińsa bódhilaṭṭhiyó, samantá yójanaṭṭháné wiháresu tahiń tahiń.
Dípawásíjanassétwa hitatthdya patiṭṭhité mahábódhidumindamhi Sammásambuddhatéjasá
Anulá sá saparisá, Sańghamittáya thériyá sántiké pabbajitwána arahattamapápuṇi.
Ariṭṭhó panchasata pariwárócha khattiyó thérasantiké pabbajitwá arahattamapápuṇi,

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honor) of the bo-tree. assembled there; and at this great congregation, they were astounded at the miracles which were performed.

On the south eastern branch a fruit manifested itself, and ripened in the utmost perfection. The thero taking up that fruit as it fell, gave it to the king to plant it. The monarch planted it in a golden vase, filled with odoriferous soil, which was prepared at the Mahasano. While they were all still gazing at it, eight sprouting shoots were produced, and became vigorous plants four cubits high each. The king, seeing these vigorous bo-trees, delighted with astonishment, made an offering of, and invested them with, his white canopy (of sovereignty).

Of these eight, he planted (one) at Jambukolopatana, on the spot where the bo-tree was deposited on its disembarkation; one at the village of the brahma Tiwako; at the Thuparamo; at the Issarasamanako wiharo; at the Pattama Chetiyo; likewise at the Chetiyo mountain wiharo; and at Kachharagamo, as also at Chandanagamo (both villages in the Rohona division); one bo-plant at each. These bearing four fruits, two each, (produced) thirty bo-plants, which planted themselves, at the several places, each distant a yojano in circumference from the sovereign bo-tree, by the providential interposition of the supreme Buddho, for the spiritual happiness of the inhabitants of the land.

The aforesaid Anula, together with her retinue of five hundred virgins, and five hundred women of the palace, entering into the order of priesthood, in the community of the theri Sanghamitta, attained the sanctification of "arahat." Arittho, together with a retinue of five hundred personages of royal extraction, obtaining priestly ordination in the fraternity of the

Yáni seṭṭhi kulánáṭṭha mahábódhimidhádharuń, "bodhádharakulániti" táni téna pawuchcharé.
"Upásiká wihároti" ṇáte bhikkhunipassayé sasańghá Sańghamittá sá maháthéri tahiwasi.
Agára tataya pámokkhé agáré tattha tattha kárayi dwádasé tésu ekasmiń mahágáre ṭhapápayi
Mahábódhin samétáya náwáya kúpayaṭṭhikań, ékasmińpiyamékasmiń aritthań téhi téwidu,
Játé aṅṇanikáyépi agáré dwádasápité Hatthálhaka bhikkhuniki walanjiyińsu sabbadá.
Raṅṇó mangalahatti só wicharantó yathá sukhań purassa ékapassamhi Kandarantamhi sítalé,
Kadambapupphigumbanté aṭṭhási gócharań charań; hatthiń tattha ratań ṇatwá akańsu "Hattha-álhakań"
Athéka diwasań hatthi nagańhi kabaláni só, dipappasádakań thérań rájá sópuchchhi tammanań.
"'Kadambapuppigumbasmiń thúpassa karaṇań iti ichchhatiti" maháthéró mahárájassa abrawi.
Sadhátukań tattha thúpań thúpassagharamíwacha khippań rájá akárési nichchań janahitérató.
Sanghamittá maháthéri suńṇágárábhilásini ákiṇṇattá wihárassa wasamánassa tassu sá,

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thero, also attained "arahat." Whoever the eight persons of the setti caste were, who escorted the bo-tree hither, they, from that circumstance, obtained the name of bhodahara (bo-bearers).

The theri Sanghamitta together with her community of priestesses sojourned in the quarters of the priestesses, which obtained the name of the "Upasaka wiharo."

There, at the residence of Anula, before she entered into the priesthood (the king) formed twelve apartments, three of which were the principal ones. In one of these great apartments (called the Chulangono) he deposited the (kupayatthikan) mast of the vessel which transported the great bo; in another (called Mahaangano) an oar (piyam); in the third (called the Siriwaddho, the arittan) rudder. From these (appurtenances of the ship) these (apartments) were known (as the Kupayatthitapanagara).

Even during the various schisms (which prevailed at subsequent periods) the Hatthalaka priestesses uninterruptedly maintained their position at this establishment of twelve apartments. The before mentioned state elephant of the king, roaming at his will, placed himself at a cool stream in a certain quarter of the city, in a grove of kadambo-trees, and remained browsing there;—ascertaining the preference given by the elephant to the spot, they gave it this name of "Hattalakan."

On a certain day, this elephant refused his food: the king enquired the cause thereof, of the thero, the dispenser of happiness in the land. The chief thero, replying to the monarch, thus spoke; (The elephant) is desirous that the thupo should be built in the kadambo grove." The sovereign who always gratified the desires of his subjects, without loss of time built there a thupo, enshrining a relic therein, and built an edifice over the thupo.

The chief theri Sanghamitta being desirous of leading a life of devotional seclusion, and the situation of her sacerdotal residence not being sufficient-

Wuddhatthini sásanassa bhikkhuninań hitáyacha, bhikkhunipassayań aññań ichchhamáná wichakkhaná,
Gantwá chétiyagéhantań pawiwékasukhań subhań diwáwiháran kappési wihára kusalámalá.
Thériyá wandanatthâya rájá bhikkhunipassayań gantwá tattha gatań sutwá, gantwá tań tattha wandiyá.
Sammóditwá táyasaddhiń tatthá gamanakáranań tadassá ñatwá adhippáyań adhippáyawidú widú.
Samantá thúpagéhassa rammań bhikkhunipassayań Déwánańpiyatissó só mahárájá akárayi.
Hatthálhakasamipamhi kató bhikkhunipassayó Hatthalhakawiháróti wissutó ási téna só.
Sumittá Sańghamittá sá mahátheri mahámati tasmińhi wásań kappési rammé bhikkhunipassayé.
Ewań Lańka lókahitań sásanawiddhiń sasádhentó, ésamahá dumindó Lańkádípé rammé Méghawanasmiń atthá, díghakálamanékabhútáyattóti.

Sujanappasádasańwégatthâya katé Mahâwansé "bódhiágamónáma" ékunawísatimó parichchhédó.

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ly retired for the advancement of the cause of religion, and for the spiritual comfort of the priestesses, she was seeking another nunnery. Actuated by these pious motives, repairing to the aforesaid delightful and charmingly secluded thupo edifice, this personage, sanctified in mind and exalted by her doctrinal knowledge, enjoyed there the rest of noon day.

The king repaired to the temple of the priestesses to pay his respects to the theri, and learning whither she had gone, he also proceeded thither, and reverentially bowed down to her. The maharaja Dewananpiyatisso, who could distinctly divine the thoughts of others, having graciously consulted her, inquired the object of her coming there, and having fully ascertained her wishes, erected around the thupo, a charming residence for the priestesses. This nunnery being constructed near the Hatthalaka hall, hence became known as the "Hatthalaka wiharo." The chief theri Sanghamitta, surnamed Sumitta, from her being the benefactress of the world, endowed with divine wisdom, sojourned there in that delightful residence of priestesses.

Thus this (bo-tree) monarch of the forest, endowed with many miraculous powers has * stood for ages in the delightful Mahamego garden in Lanka, promoting the spiritual welfare of the inhabitants of Lanka, and the propagation of the true religion.

The nineteenth chapter in the Mahawanso, entitled " the arrival of the bo-tree," composed equally for the delight and affliction of righteous men.

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* *In reference to the period at which the first portion of the Mahawanso was composed, between* A.D. 459. *and* 478

Wisatimo Parichchhedo.

Aṭṭhárasahi wassamhi Dhammásókassa rájinó Mahámèghawaná-rámé mahábódhi patiṭṭhahi.
Tató dwádasamé wassé mahèsi tassa rájinó piyá Asandhimittá sá matá Sambuddhamámiká.
Tató chatutthawassamhi Dhammásókó mahipati tassárakkhaṅ mahèsin té ṭhapèsi wisamá sayaṅ.
Tatótu tatiyé wassé sábálárúpamánini "mayâpicha ayaṅ rájá mahábódhiṅ mamáyati,"
Iti kódhawasaṅ gantwá, attanó tattha káriká maṇḍukaṇṭukayó-géna mahábódhimaghátayi.
Tató chatutthé wassamhi Dhammásókó mahâyasó anichchatáwa-sampattó sattatiṅsasamá imá.
Déwánaṅpiyatissótu rájá dhammaguṇérató mahâwihárè nawa-kammaṅ tathá Chétiyapabbaté,
Thúpárámécha nawakammaṅ niṭṭhápétwá yathá rahaṅ, dípap-pasádakaṅ théraṅ puchchhi puchchhitakówidaṅ.
"Kárápèssámaham, bhanté, wiháresu bahu idha: patiṭṭhapétuṅ thúpésu kuhaṅ lachchhámi dhátuyó."
"Sambuddhapattaṅ púretwá Sumanénáhaṭá idha Chétiyapabbaté rájá ṭhapitá atthi dhátuyó."
"Hatthikkandhé ṭhapetwá tá dhátuyó idhá áhara;" iti wuttó sathéréna tathá áhari dhátuyó.

Chap. XX.

In the eighteenth year of the reign of Dhammasoko, the bo-tree was planted in the Mahameghawano pleasure garden. In the twelfth year from that period, the beloved wife of that monarch, Asandhimta, who had identified herself with the faith of Buddho, died. In the fourth year from (her demise), the raja Dammasoko, under the influence of carnal passions, raised to the dignity of queen consort, an attendant of his (former wife). In the third year from that date, this malicious and vain, creature, who thought but of the charms of her own person, saying; "this king, neglecting me, lavishes his devotion exclusively on the bo-tree,"—in her rage (attempted to) destroy the great bo with the poisoned fang of a toad. In the fourth year from that occurrence, this highly gifted monarch Dhammasoko fulfilled the lot of mortality. These years collectively amount to thirty seven.

The monarch Dewananpiyatisso, impelled by his ardor in the cause of religion, having completed his undertaking at the Mahawiharo, also at the Thuparamo, as well as at the Chetiyo mountain, in the most perfect manner;—thus enquired of the thero, the dispenser of joy to the land, who was endowed with the faculty of answering all inquiries: "Lord, I shall build many wiharos in this land: whence am I to obtain the relics to be deposited in the thupos?" He was thus answered by the thero, "O king, the relics brought hither by Sumano, filling the refection dish of the supreme Buddho, and deposited at the Chetiyo mountain, are sufficient; transfer them hither on the back of a state elephant." Accordingly he brought the relics, and constructing wiharos at the distance of one yojana from each other; at those places he enshrined the relics in thupos, in due

Wiháré kánayitwána thánéyójanayójané dhátuyo tattha thúpésu nidhápési tathá rahań.
Sambuddhabhuttapattantu rájáwatthugharé subhé thapayitwána, pújési nánápújáhi sabbadá.
Panchasatéhissaréhi maháthérassa santiké pabbáwajjási tatthâné "issarasamanakó" ahu.
Panchasatéhi wesséhi maháthérassasantiké, pabbajjá wasitatthâné tathá "wessagiri," ahu.
Yáyá Mahámahindéna thérèna wásitá guhá sapabbaté wihárési sá "Mahindaguhá," ahu.
Maháwihárań pathamań; dutiyé Chétiyawhayań; Thúpárámantu tatiyań thúpapubbangamań subhań;
Chatutthancha Mahábódhiń patitthápanaméwacha; Thúpathâniya bhútassa panchamańpana sádhukań,
Mahâchétiyathânamhi, silá thúpassachárunó, Sambuddhagiwádhátussa patitthápanaméwacha;
Issarasamanań chhatthâń; Tissawápintu sattamań; atthamań Pathamań Thúpań; nawamań Wessagiriwhayań;
Upásikáwhayań rammań, tathá Hatthalhakawhayań bhikkhunipassayé bhikkhuní phásukáranań;
Hatthálhaké ósaritwá bhikkhunínań upassayó, gantwána bhikkhusańghéna bhattaggańhana kárand,
Mahápálinámakań bhattasálań gharań subhań, sabbúpakaranu-pétań sampannań paricháríkań.

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form; and depositing the refection dish of the supreme Buddho in a superb apartment of the royal residence, constantly presented every description of offerings (thereto).

The place at which the five hundred (Issare) eminently pious persons, who had been ordained by the chief thero, sojourned, obtained the name of "Issarasamanako."

The place at which the five hundred (wesse) brahmans, who had been ordained by the chief thero, sojourned, obtained the name of "Wessagiri."

Wherever were the rock cells, whether at the Chetiyo mountain or elsewhere, at which the thero Mahindo sojourned, those obtained the name of "Mahindaguha."

In the following order (he executed these works); in the first place, the Mahawiharo; secondly, the one called Chetiyo; thirdly, completing previously the splendid Thuparamo, the Thuparamo wiharo; fourthly, the planting of the great bo; fifthly, the designation of the sites of (future) dagobas, by (an inscription on) a stone pillar erected on the site of the Mahathupo (Ruanwelli), as well as (the identification) of the shrine of the "Giwatti" relic of the supreme Buddho (at Mahiyangano); sixthly, the Issarasamano; seventhly, the Tissa tank; eighthly, the Patamo Thupo; ninthly, Wessagiri wiharo; lastly, the delightful Upasakawiharo and the Hatthalaka wiharo; both these at the quarters of the priestesses, for their accommodation.

As the priests who assembled at the Hatthalako establishment of the priestesses, to partake of the royal alms (distributed at that place), acquired a habit of loitering there; (he constructed) a superb and completely furnished refection hall, called the Mahapali, provided also with an establishment of servants; and there annually (he bestowed) on a thousand

Tathá bhikkhu sahassassa parikkháramuttamań pawáraṇaya dánancha anuwassa kamíwicha.
Nangadípé Jambukólawiháran tamhipaṭṭané, Tissamaháwihá-rancha Páchínárámamíwacha.
Iti ítáni kammáni Lańkájanahitatthikó, Díwánańpiyatisso só lańkindó puńṇapaṇṇawá,
Paṭhamíyíwa wassamhi kárápísi guṇappiyó yáwajíwantu níkáni puṇṇakammáni áchiní.
Ayań dípó ahuphitó wijitó tassarájinó; wassánichattálísań só rájá rajjamakárayi.
Tassachchayé tań kaniṭṭhó Uttiyó iti wissutó rájaputtó aputtantań rajjań kárési sádhukań.
Mahámahindathírótu Jinasásanamuttamań pariyatti paṭipattiń-cha paṭiwídhancha sádhukań.
Lańkádípamhi dípetwá Lańkádípomahágaṇí Lańkáya só satthu-kappó katwá Lańkáhitań bahuń.
Tassa Uttiyarájassa jayawassamhi aṭṭhamé Chétiyapabbaté wassań saṭṭhíwassówa sańwasí,
Assayujamásassa sukkapakkhaṭṭhamé diné parinibbáyi, ténítań dinań tannámakań ahu.
Tań sutwá Uttiyó rájá sókasallasamappitó gantwá, thírancha wanditwá, kanditwá bahudhá bahuń.

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priests the sacerdotal requisites offered unto them at the termination of "pawaranan." (He erected also) a wiharo at the port of Jambukolo in Nagapido; likewise the Tissamaha wiharo, and the Pachina wiharo, (both at Anuradhapura).

Thus this ruler of Lanka, Dewananpiyatisso, blessed for his piety in former existences, and wise (in the administration of human affairs), for the spiritual benefit of the people of Lanka, executed these undertakings in the first year of his reign; and delighting in the exercise of his benevolence, during the whole of his life, realized for himself manifold blessings.

This land became unto this monarch an establishment (perfect in every religious requisite). This sovereign reigned forty years.

At the demise of this king, his younger brother, known by the name of prince Uttiyo, righteously reigned over this monarchy, to which there was no filial successor.

The chief thero Mahindo, having propagated over Lanka the supreme religion of the vanquisher, his doctrines, his church discipline (as contained in the whole "pitakattaya"), and especially the means by which the fruits of the state of sanctification are to be obtained, in the most perfect manner (which is the Nawawidhalokuttaro dhammo;) moreover this lord of multitudinous disciples,—a luminary like unto the divine teacher himself, in dispelling the darkness of sin in Lanka,—having performed manifold acts for the spiritual welfare of Lanka; in the eighth year of the reign of Uttiyo, while observing his sixtieth "wasso" since his ordination, and on the eighth day of the bright moiety of the month "assayujo," he attained "parinibbanan" at the Chetiyo mountain. From that circumstance that day obtained that name, (and was commemorated as the anniversary of the "theraparinibbana" day).

King Uttiyo hearing of this event, overpowered with grief, and irrepressible lamentation, repairing thither, and bowing down to the thero, bitterly wept over the many virtues (of the deceased). Embalming the corpse

Mahátácha janóghéna ágaténa tató tató mahátácha balóghéna kárentó pújandwidhiń.
Asittań gandhatéládya lahuń sówantadóṇiyá thératóhankhipápetwá tań doniń sádhupassitań,
Sowaṇṇakuṭágáramhi ṭhapápetwá alańkaté, kuṭágárań gahayitwá, kárentó sádhukílikań.
Alańkaténa maggéna bahudhá lańkatań purań ánayitwána nagaré cháretwá rájawithiyé;
Maháwihárań ánetwá éttha paṇhambamálaké, kuṭágárań ṭhapápetwá sattáhań só mahípati,
Tóraṇáddhajapupphéhi gandhapupphaghatéhicha wihárancha samantácha maṇḍitań yójanattayań,
Ahú rájánubháwéna dípantu sakalańpana ánubháwéna déwánań tathéwálańkatań ahu,
Nánápújan kárayitwá sattáhań só mahípati puratthima disábhágé théránambattha málaké,
Káretwá gandhachitakań maháthúpapadakkhiṇań karontó tattha nétwána kuṭágárań manóramań,
Chitakamhi ṭhapápetwá sakkárań antimań akà, Chétiyań chétthakárési gáhapetwána dhátuyó.
Upaḍḍhadhátuń gáhetwá Chétiyé pabbatépicha sabbésucha wihárésu thúpé kárési khattiyó.
Isinó déhanikkhépań katatthánamhi tassa tań, wuchchaté bahumánéna "Isibhúmańgaṇań" iti.

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of the thero in scented oil, and expeditiously depositing it in a golden coffin (also filled with spices and scented oils), and placing this superb coffin in a highly ornamented golden hearse, he removed the hearse in a magnificent procession. By the crowds of people who were flocking in from all directions, he celebrated a festival of offerings, which was (in due form) kept up by that great assemblage of the nation. Having brought (the corpse) through the decorated high way to the highly ornamented capital; and marching in procession through the principal streets of the city, having conveyed the coffin to the Mahawiharo, this sovereign deposited it on the spot, which received the name of "Ambamalako."

By the commands of the king, the wiharo and the space for three yojanas round it were ornamented with triumphal arches, banners, and flowers, (and perfumed) with vases of fragrant flowers. By the interposition of the devos, the whole island was similarly decorated. For seven days this monarch kept up a festival of offerings. On the eastern side, at the Ambamalako of the theros, having formed a funeral pile of odoriferous drugs, and marched in procession round the great Thupo; and the splendid coffin having been brought there, and placed on the funeral pile, he completed the performance of the last ceremony (by applying the torch to that pile). Collecting the relics of the thero on that spot, the king built a dagoba there.

The monarch, taking the half of those relics, at the Chetiyo mountain, and at all the wiharos, built dagobas. The spot at which the corpse of this sanctified personage was consumed, being held in great veneration, obtained the name of "Isibhumanganan."—From that time, the corpse of

*Tatóppabhúti ariyánań samantá yójanantayé, sarírań áharitwá-
na tamhi dísamhi dayihati.*
*Sańghamittá mahátherí, mahábhińńá, mahámati, katwána sása-
nakichchání tathá lókahitań bahuń,*
*Ekúna saṭṭhi wassá sá, Uttiyassíwa rájinó wassamhi nawamé,
khémé Hatthálhaka upassayé,*
*Wasanti, parinibbáyi. Rájá tassápi kárayi thérassawiya sattá-
hań pújásakkáramuttamań.*
*Sabbá alańkatá Lańká thérassawiya ásicha. Kúṭágáragatań
thérídéhań sattadinachchayé,*
*Nikkhamitwána nagará, Thúpárámapurattható, Chittasálasamí-
pamhi mahábódhi padassayé,*
*Thériyá wuttaṭhánamhi, aggikichchamakárayi: thúpancha tat-
tha kárési Uttiyó só mahípati,*
*Panchápi té mahátherá thérádiṭṭhádayópicha, tathánéka sáhassáni
bhikkhu khíṇásawápicha;*
*Sańghamittáppabhútayó táwanchádasatheriyó khíṇasawá bhik-
khuníyó sahassáni bahúnicha,*
*Bahussutá, mahápańńá, winayádiṭṭhitágamań, jótayitwána ká-
léna páyátá nichchatáwasań.*
*Dasawassáni só rájá rajjańkárési Uttiyó. Ewań anichchatá ísá
sabbalókawinásiní.*

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every "rahat" priest (who died) within a distance of three yojanas, being brought to that spot, is there consumed.

The chief theri Sanghamitta, who had attained the perfection of doctrinal knowledge, and was gifted with infinite wisdom, having fulfilled every object of her sacred mission, and performed manifold acts for the spiritual welfare of the land, while sojourning in the Hatthalhaka establishment; in the sixty ninth year of her ordination, and in the ninth year of the reign of king Uttiyo, achieved "parinibbanan."

For her, in the same manner as for the thero, the monarch caused offerings and funeral obsequies to be kept up with the utmost pomp, for seven days. As in the case of the thero, the whole of Lanka was decorated (in veneration of this event).

At the termination of the seventh day, removing the corpse of the theri, which had been previously deposited in the funeral hall, out of the city, to the westward of the Thuparamo dagoba, to the vicinity of the bo-tree near the Chetiyo hall; on the spot designated by the theri herself, (the king) performed the funeral obsequies of consuming the body with fire. This monarch Uttiyo erected a thupo there also.

The five principal theros (who had accompanied Mahindo from Jambudipo), as well as those, of whom Aritho was the principal; and in like manner the thousands of sanctified priests (also natives of Lanka); and inclusive of Sanghamitta, the twelve theris (who came from Jambudipo); and the many thousands of pious priestesses (natives of Lanka); all these profoundly learned, and infinitely wise personages, having spread abroad the light of the "winaya" and other branches of the faith, in due course of nature, (at subsequent periods) submitted to the lot of mortality.

This monarch Uttiyo reigned ten years. Thus this mortality subjects all mankind to death.

Tań, tań atisáhasań atibalań náwáriyań, yó naró jánantópi, anichchatań; bhawagaté nibbindaténiwacha nibbinnó wiratiń ratiń, nakurutépápéhi, puńńéhicha. Tassétań sá atimóhajálabalatá jánampi, sammuyhatíti.

Sujanappasádasańwégatthāya katé Mahāwańsé "Thérapariníbbánań" nama wísatimó parichchhédo.

If mortal man would but comprehend the relentless, the all powerful, irresistible principle of mortality; relinquishing (the hopeless pursuit of) "sansara" (eternity), he would, thus severed therefrom, neither adhere to a sinful course of life, nor abstain from leading a pious one. This (principle of mortality aforesaid) on finding his (man's) having attained this (state of sanctity) self paralyzed, its power (over him) will become utterly extinguished.

The twentieth chapter in the Mahawanso, entitled "the attainment of parinibbanan by the theros," composed equally for the delight and affliction of righteous men.

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EPITOME OF THE HISTORY OF CEYLON.

WITH EXPLANATORY NOTES.

No.	Sovereign.	Seat of Govt.	B. C.	Bud.	Reign. Y.	M.	D.
1.	Wejaya——	Tamana-nowera	543	1	38	„	„
2.	Oopatissa 1st—	Oopatissa-nowera	505	38	1	„	„
3.	Panduwaasa —	——Do.——	504	39	30	„	„
	Raama——	*Raamagoona*					
	Roohoona——	*Roohoona*					
	Diggaina ——	*Diggaamad-dulla*					
	Oorawelli ——	*Mahawelli-gama*					
	Anooraadha ——	*Anooraadha-poora*					
	Wejitta ——	*Wejittapoora*					
4.	Abhaya——	Oopatissa-nowera	474	69	20	„	„
	Interregnum—		454	89	17	„	„
5.	Pandukaabhaya	Anooraadha-poora	437	106	70	„	„
6.	Mootaseewa ——	——Do.——	367	617	60	„	„

Remarks.

Son of Singha-bahoo and Singha-walli, the twin children of a daughter of the king of Waggoo. He was expelled from his father's kingdom Laala, and embarked with 700 followers: attempted to land at Sooppaarakapatana, in Dambadiva, but was repelled by the natives. He landed on this island on the day of Budha's death—which is the epoch of the Budhistical æra—(April B. C. 543): formed a settlement at Tamana, and made it the seat of his government. He married, first, Koovaini, the daughter of a native prince, by whom he had two children: he repudiated her; and married, secondly, a princess from the Paandi country, in Dambadiva, who was accompanied by many male and female attendants; the latter were given in marriage to the king's followers: died without issue by the second marriage.

Minister of Wejaya; built a city at Ella Sattara, called it Oopatissa-nowera: He brought over from Saagal-nowera in Dambadiva, Panduwaasa, son of the late king's brother Somittra, and placed him on the throne in that city.

Nephew of Wejaya: married Bhaddakachaana, a princess of Kimbulwatte-nowera, in Dambadiwa, who was followed to the island by six brothers: had issue ten sons, and a daughter, named Oommaada Chittra. In this reign, a great part of Raamanaaga (situated between the continent and this island) was overflowed and lost in the sea.

Brothers of Panduwaasa's queen, and the children of Amitoodana, the paternal uncle of Budha: most of these princes took their name from the place at which they respectively settled.

Eldest son of Panduwaasa, who reigned in tranquillity for 20 years, till his nephew disputed the throne.

During the wars between the preceding and succeeding kings, which terminated by the former surrendering the sovereignty to the latter.

Son of Oommaada Chittra: he put to death nine of his maternal uncles: married Soowana Paali the daughter of one of those uncles: made Anooraadhapoora his capital; greatly embellished it: formed the tanks Jayaawewa and Abhayawewa. His son, Ganatissa, appears to have participated in this reign, and to have raised his own son, Mootaseewa, to the throne, soon after the king died—Ganatissa, in most books, is not noticed as a reigning sovereign, and Mootaseewa is called the son of Pandukaabhaya.

Son of Ganatissa; he formed the extensive suburbs, and the garden Maha-Mal woona, round Anooraadhapoora:—left ten sons and two daughters.

No.	Sovereign.	Seat of Govt.	B. C.	Bud.	Reign. Y.	M.	D.
7.	Devenipeatissa	Anooraadha-poora	306	237	40	„	„
	Mahanaaga	*Maagama*					
	Jataalatissa	*Kellania*					
	Gotaahbhaya	*Maagama*					
	Kellani-tissa	*Kellania*					
	Kaavan-tissa	*Maagama*					
8.	Oottiya	Anooraadha-poora	266	277	10	„	„
9.	Maha-seewa	Do.	256	287	10	„	„
10.	Suratissa	Do.	246	297	10	„	„
11.	Sena and Goot-tika	Do.	236	307	22	„	„

Remarks.

Second son: induced Dharmaasooka, sovereign of the many kingdoms into which Dambadiva was divided, and whose capital was Pattilipatta, to depute his son Mihindoo and his daughter Sangamitta, with several other principal priests, to Anooraadhapoora, for the purpose of introducing the religion of Budha. They arrived in the year 237, the first of this reign, and eighteenth of that of Dharmasooka. They established Budhism, propagating its doctrines *orally*. The bo-tree was brought and planted at Anooraadhapoora, on the spot where the sacred trees of former Budhas had stood. The right jaw bone of Budha was obtained from Sackrayaa himself, and a cup full of other relics from Dharmaasooka. The king built the wihare, and daagoba called Toohpaaraamaya; in which the jaw relic was deposited; 68 rock temples, with 32 priests' chambers, on Mihintallai; the Maha wihare, the Issaramooni wihare, the Saila chytiya daagoba, and the Tissa-raamaya daagoba and wihare; and formed the Tissa-wewa tank. Anoola the principal queen and many inferior wives of the king assumed priesthood. The queen fearing that the king's next brother Mahanaaga, would oppose the succession of her infant son, to the throne, attempted to poison him, but the young prince, happening to be with his uncle, eat the poisoned fruit, and died. Mahanaaga dreading the resentment of the reigning family fled to Roohoona. There is no date given from the arrival of Wejaya, till the establishment of religion: as the fractional parts of the year in each reign are not mentioned; there is an error of one year, at the accession of this king: date adjusted.

Next brother to Devenipeatissa: fled to the Roohoona division, and founded Maagama a subordinate principality; and built many wihares in that division; and erected the daagoba at Mayangana, in Bintenne, 30 cubits high.

Son of Mahanaaga—settled at Kellania, at that time 4 gows distant from the mouth of the Kellaniaganga.

Son of Jataalatista—went to Maagama to succeed his grandfather; leaving Kellanitissa to reign at Kellania, whose relationship to Gotaahbhaya is not stated.

In this reign, a great part of the coast adjacent to Kellania was overflowed by the sea—979 villages of fishermen, 470 of pearl-divers were submerged, reducing the distance from Kellania to the sea to one gow—His daughter, Wihara Daivi, married Kaavantissa.

Son of Gotaahbhaya—he had by Wihara Daivi, two sons, Dootoogaimoonoo, and Saidaitissa—built many edifices in different parts of his kingdom.

Fourth son of Moota seewa—Mihindoo died in the eighth year of this reign; was buried, with great pomp, his ashes being enshrined in many daagobas at Mihintellai; Sangamitta died the following year.

Fifth son—improved the public edifices.

Sixth son—built many temples in the provinces:—he introduced and kept in his service a body of foreign cavalry: two brothers, Malabars, who commanded that cavalry murdered him, and assumed the government.

These usurpers were overcome, and put to death by Aséla.

No.	Sovereign.	Seat of Govt.	B. C.	Bud.	Reign. Y.	M.	D.
12.	Asela	Anooraadhapoora	214	329	10	„	„
13.	Elaala	Do.	204	339	40	„	„
14.	Dootoogaimoonoo	Do.	164	379	24	„	„
15.	Saidaitissa	Do.	140	403	18	„	„
16.	Toohl or Thullathanaka	Do.	122	421	„	1	10
17.	Laiminitissa 1st or Lajjitissa	Do.	122	421	9	8	„
18.	Kaloonna or Khallaata-naaga	Do.	112	431	6	„	„
19.	Walagambahoo 1st or Wattagaamini	Do.	104	439	„	5	„
20.	Pulahattha	Do.	104	439	3		14-7.
	Baayiha	Do.	101	442	2		
	Panaymaaraa	Do.	99	444	7		
	Piliyamaara	Do.	92	451	„	7	
	Daathiya	Do.	91	452	2	„	

Remarks.

Ninth son of Mootasewa—these children were the issue of different queens: supposing him to have been born, even the year his father died, this king must have been 102 years old when dethroned by Elaala.

A Malabar invaded the Island with a great army, from Sollee, and subdued the whole of it excepting the Roohoona division; threw up 32 fortifications and probably founded Mantotta: plundered and injured the temples of Budha: he was vanquished after a protracted war, and slain in battle by Dootoogaimoonoo, who raised a splendid tomb over his valiant enemy, at Anooraadhapoora, which, as well as the ruins of many of his forts, still exist.

Son of Kaavantissa, king of Maagama; attacked Elaala with an army raised in Roohoona and overcame the malabars; took their 32 forts; put Elaala to death in battle, and expelled the invaders from the island: he made Anooraadhapoora his capital, erected Mirissewettiya daagoba 120 cubits high, Ruwanwelli daagoba 120 cubits high; the Lowa-maha-paaya (brazen palace for priests) 120 cubits square, the same in height, raised on 1600 stone pillars, having nine stories, containing 1000 apartments, and covered with metal, from which it derived its name; and many other buildings. The splendid stone canoe 25 cubits long, to contain prepared beverage for the priests, was also made by his order—and the Mayangana daagoba of 30 cubits high, was encased in another 80 cubits high. His son Saali koomaaraya, was excluded from the throne, for marrying a celebrated beauty, beneath his rank: succeeded by his brother.

Brother; formed 12 tanks &c. erected Digganakhya daagoba and Diggaawewa tank in the Batticalow, Mulgirigal wihare in the Matura district, and other edifices, before his accession to the throne, while governing the Roohoona division.

Son of Saidaitissa—murdered by Laiminitissa, his elder brother, whose descendants repeatedly usurped the throne at subsequent periods.

Brother; improved many edifices both at Anooraadhapoora, and in the Roohoona division..

Brother of Toobl: built a terrace round the brazen palace, and the square in which Ruwanwelli daagoba stands: put to death by his minister, Maharantaka, who was executed by the king's brother and successor.

Brother; the island invaded by 7 malabars, who landed at different ports, defeated the king, and compelled him to take refuge in the mountains, in the 5th month of his reign, and in the 439 year, 9 month and 10 day after the death of Budha. One of the malabars carried off Budha's cup (a relic) another the king's wife: the other five remained in the island (date adjusted—error 2 years.)

Deposed and put to death by his successor.
Do. Do. Do.
Do. Do. Do.
Do. Do. Do.
Do. Do. by the deposed king—the kingdom was in a state of complete anarchy, during the whole period of the Malabar rule.

No.	Sovereign.	Seat of Govt.	B. C.	Bud.	Reign Y. M. D.
21.	Walagambahoo 1st *(restored)*—	Anooraadhapoora	89	454	12 5 „
22.	Mahadailitissa or Mahachoola—	Do.	77	466	14 „ „
23.	Chora Naaga—	Do.	63	480	12 „ „
24.	Kooda Tissa—	Do.	51	492	3 „ „
25.	Anoola *(Queen)*—	Do.	48	495	5 4 „
26.	Makalantissa or Kaalakanni tissa	Do.	42	501	22 „ „
27.	Baatiyatissa 1st or Bhaatikaa Bhaya—	Do.	20	523	28 „ „
28.	Maha Dailiya Maana or Daathika—	Do.	A. D. 8	551	12 „ „
29.	Addagaimoono or Aamanda Gaamini—	Do.	20	563	9 8 „
30.	Kinihirridaila or Kanijaani tissa—	Do.	30	573	3 „ „

Remarks.

While wandering in disguise, he discovered many caves and situations eligible for the formation of rock-temples, where he afterwards built wihares—He brought together 500 of the principal and most learned priests, at a cave in Matale, called Aloolenae, and, *for the first time, had the tenets of Budhism reduced to writing*, which occurred in the 217th year, 10 month, and 10 day, after they were promulgated *orally* by Mihindoo. He succeeded at length in raising an army in the Maayaa division of the Island, and vanquished the usurpers of his throne. He restored the former religious edifices, and built Abhaayagiri daagoba 180 cubits high, at Anooraadhapoora. To commemorate the recovery of his queen from captivity—he erected a daagoba 140 cubits high, and called it after her, Soowana-raamaya daagoba; the Damboolla wihare and other wihares.

Son of Kaloonna,—protected the priesthood, and built several wihares.

Son of Walagambahoo—an impious and tyrannical prince: he destroyed 18 wihares, and was put to death by his own people.

Son of Mahadaili-tissa—poisoned by his wife Anoela.

Widow of Koodatissa—she successively married, and raised to the throne, the following ministers, whom she got rid of, by poison, in the periods mentioned opposite to their respective names—Balat-Sewama 1 year 2 months, Wattooka, a malabar 1 year 1 month—the Prohitta Bramin 6 months—Sukkoo, an astrologer 11 months—Balla-tissa, 1 year 3 months—she reigned alone 4 months (unable, it is said, to induce any one to share her bed, and the throne with her, any longer) and was herself put to death by her first husband's son.

Second son of Koodatissa—protected himself from violence in youth by becoming a priest—he restored order in the kingdom—built a rampart 7 cubits high round the town, a stone daagoba at Mihintallai, and formed several tanks.

Son—a prince of great piety; enabled by Sackraya to enter the Ruwanwelli daagoba.

Brother—built Saigiri daagoba, on the summit of Mihintallai, and made 1800 stone steps to it.

Son—built Ridi wihare: totally prohibited the destruction of life in the animal creation, yet was put to death himself, by his brother and successor.

Brother—a cruel and impious prince.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
31.	Kooda Abhaa or Choolaabhaya—	Anooraadha-poora	33	576	1	„	„
32.	Singhawallee or Seewalli——	——Do.——	34	577	„	4	„
33.	Elloona or Ila Naaga———	——Do.——	34	577	6	„	„
34.	Sanda Moohoo-na or Chanda-Mukha Seewa—	——Do.——	40	583	8	7	„
35.	Yasa Siloo or Yataalakatissa—	——Do.——	49	592	7	8	„
36.	Subha———————	——Do.——	56	599	6	„	„
37.	Wahapp or Wa-sabha———	——Do.——	62	605	44	„	„
38.	Waknais or Wanka Naasika	——Do.——	106	649	3	„	„
39.	Gajaabaahoo 1st or Gaaminee—	——Do.——	109	652	22	„	„
40.	Mahaloomaana or Mallaka Naaga——	——Do.——	131	674	6	„	„
41.	Baatiya tissa 2d or Bhaatika tissa	——Do.——	137	680	24	„	„
42.	Choola tissa or Kanitthatissa——	——Do.——	161	704	18	„	„

REMARKS.

Son of Addagaimoonoo—he built Salugalla wihare on the Goonaa Oya.

Sister—put to death by her cousin Elloona, in the fourth month of her reign.

Maternal nephew of Addagaimoonoo—ascended the throne by deposing Singhawallee. The natives revolted against his authority and imprisoned him—he was miraculously rescued by his state-elephant, and enabled to escape beyond sea—he returned with an army after an absence of 3 years, and recovered his throne.

Son—he formed the tank at Minigiri, and dedicated the land irrigated by it to the wihare at that place.

Brother—deposed and put to death by Subha, who usurped the throne.

An usurper—he was called Balataa the powerful—himself deposed, and put to death by Wahapp.

A descendant of Laiminitissa—enjoyed a long and prosperous reign—Among other great undertakings, he formed 16 tanks, and built a wall round Anooraadhapoora, 16 gows in circumference.

Son: built Mahamangulla wihare. The island invaded by the Solleans, who carried off 12000 of its inhabitants into captivity.

Son—invaded the Sollee country: obtained restitution of the sacred cup, carried off in the reign of Walagambahoo, and brought away 12000 natives of that country, in addition to the Singhalese seized by the king of Sollee, in the reign of Waknais. The natives were restored to their families—the Solleans were settled in Alutkur korle. He was attended in this expedition by the famed warrior Neela-yodhaya: formed Gaaminitissa tank and dedicated the lands to Abhayaagiri wihare.

Maternal cousin—built Abatoora and other wihares.

Son—built several wihares, and formed many tanks.

Brother—improved the brazen palace, Abhayaagiri and Rajamaha wihares and other edifices.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
43.	Koohoona or Choodda Naaga	Anooraadhapoora	179	722	2	"	"
44.	Koodanaama or Kooda Naaga	Do.	181	724	1	"	"
45.	Kooda Sirinaa or Siri Naaga 1st	Do.	182	725	19	"	"
46.	Waiwahairatissa or Wairatissa	Do.	201	744	22	"	"
47.	Abha sen or Abha tissa	Do.	223	766	8	"	"
48.	Siri Naaga 2nd	Do.	231	774	2	"	"
49.	Weja Indoo or Wejaya 2nd	Do.	233	776	1	"	"
50.	Sangatissa 1st	Do.	234	777	4	"	"
51.	DahamaSirisanga Bo or Sirisanga Bodhi 1st	Do.	238	781	2	"	"

REMARKS.

Son——murdered by his successor.

Nephew—deposed by his brother in law.]

Brother of Koodanaama's wife—repaired the brazen palace, reducing it to 5 stories, and embellished the Ruwanwelli daagoba.

Son—a great schism was created in the 752 year, 4 month,' 10 day of Budha, in consequence of the priests of Abayagiri wihare, adopting as the tenets of Budhism, the doctrines put forth by one Wytooliya: the books were burnt after a solemn enquiry. The king improved many wihares: murdered by his successor.

Brother—built a hall in front of the brazen palace.

Son of Waiwahairatissa.

Son—put to death by his successor.

Of the Laimini family—improved many religious edifices, and placed a pinnacle of glass on the top of Ruwanwelli daagoba: he was poisoned.

He was probably of the original royal stock, as his successor is expressly distinguished as of the Laimini race. A great famine and plague occurred during this reign, attributed to the malignity of the red-eyed demon. It was to appease this demon, that a devil dance was instituted, which is kept up to this day. Goolooabhaa became a competitor for the throne, which the king yielded without a struggle.—He afterwards became a priest, and in that disguise found an asylum in Attanagulla wihare. Whether he made any attempt to recover his kingdom is not stated, but the reigning king set a great reward on his head. He was murdered by a peasant, who produced his head to the king, and received the reward—the head was buried at Attanagulla, over which the usurper raised a dagooba, which is still standing.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
52.	Goloo Abhaa, Gothaabhaya or Meghawarna Abhaya——	Anooraadha-poora	240	753	13	,,	,,
53.	Makalan Detoo Tissa 1st——	——Do.——	253	796	10	,,	,,
54.	Maha Sen——	——Do.——	275	818	27	,,	,,
55.	Kitsiri Maiwan 1st or Keertisree Megha warna—	——Do.——	301	844	28	,,	,,
56.	Detoo Tissa 2nd——	——Do.——	330	873		,,	,,

Remarks.

Of the Laimini race—he improved the brazen palace, enlarged the cupola of Toohpaaraamaya. The Wytooliya doctrines were again embraced by the Abhayaagiri priests, in consequence of which 300 orthodox priests quitted it, and settled in Dakoonoogiri wihare: One of these gave rise to the Sangilli community of priests in the 795 of Budha—The apostate priests were branded on their backs, and 60 of them were banished the island—some of these settled at Kaaweripatnam in Sollee:

Son—educated by Sangamittra, a disguised professor of the Wytooliya, but the king adhered to the orthodox faith—completed the building of seven stories commenced by his father—formed many tanks,—built the Badulla and other wihares, and removed the jaw relic to Mihintallai.

Brother—came to the throne in 818; also educated by Sangamittra, and converted by him to the Wytooliya—He published a prohibition against any alms being given to the orthodox priests, by which means alone they subsisted in those days, and ought, according to the rules of their religion, to subsist at all times—They wandered about Anooraadhapoora for three days starving, and then dispersed in the Roohoona division of the island, to which the heresy had not extended. Enraged at this non-compliance, the king, at the instigation of Sangamittra and his minister Soohoona, pulled down the brazen palace, and 363 other principal temples, with the view of using the materials in constructing temples for the Abhaayagiri priests, and destroying the old establishment—Saigiri wihare was taken possession of by the banished priests, who had returned—The king was subsequently brought to a sense of his impiety, by a new minister Meghawarnaabhaya. Sangamittra was beheaded by the queen's order, and Soohona was trampled to death by the infuriated populace—The king rebuilt the brazen palace, Maha wihare and some of the other temples, he had destroyed, and recalled the scattered priests—He erected Jaitawanaaraama wihare and daagoba 140 cubits high, and formed the great tank at Mennairia, and by damming up the Karaganga, turned its stream into it. He also formed 16 other great tanks, and cut the Tallawattuella canal by which means he formed 20,000 fields which he dedicated to the Denanakha wihare; whereby the rice grounds got the name of Dan-talawa, (Gantalawe or Kandelly).—He sent a deputation to bring the Dalada relic from king Ghoohasewa of Dantapoora in Kalingoo—Before it arrived he died in 844. 9. 20. of Budha. With his reign the first portion of the work called, the Maha wanse terminated; and owing to the decline in the greatness, wealth and prosperity of the kingdom, and not from any change of dynasty, the ensuing kings, whose history was compiled at a subsequent period, are designated the Sooloowanse or inferior dynasty—(date adjusted—error 12 years.)

Son—the Dangistra Dalada relic (or right canine tooth of Budha now kept in Kandy) arrived the 9th year of this reign from Dantapoora, brought by the daughter and son-in-law of Ghoohasewa—They were settled in Keerawelle in the four korles—the king completed the rebuilding of the brazen palace, and construction of Jaitawanaaraama daagoba, 18 wihares, and several tanks.

Brother—carved many images with his own hands—and repaired several neglected temples.

No.	Sovereign.	Seat of Govt,	A. D.	Bud.	Reign. Y.	M.	D.
57.	Bujas or Budha Daasa	Anooraadha-poora	339	882	29	"	"
58.	Oopatissa 2d	Do.	368	911	42	"	"
59.	Maha Naama	Do.	410	953	22	"	"
60.	Senghot or Sotthi Sena	Do.	432	975	"	"	1
61.	Laimini Tissa 2d or Chatagaahaka	Do.	432	975	1	"	"
62.	Mitta Sena or Karalsora	Do	433	976	1	"	
63.	Paandu	Do.	434	977	5	"	24 9
	Paarinda Kooda		439	982	16	"	
	Khudda Paarinda		455	998	"	2	
	Daatthiya		455	998	3	"	
	Pitthiya		458	1001	"	7	
64.	Daasenkelliya or Dhaatu Sena	Do.	459	1002	18	"	"
65.	Seegiri Kasoomboo or Kaasyapa 1st	Seegiri galla Nowera	478	1020	18	"	"

REMARKS.

Son—ordained that every division of ten villages should have a medical practitioner, an astrologer, a devil-dancer and a preacher—He raised the Maha wihare to five stories—erected the Monooroopaya—the Piriwenna of the same name, and several other wihares—a great proficient in the medical art.

Son—he built a splendid temple at Hattanagal, covered it with gilt copper tiles—he also built Paloowatta piriwenna and formed the Toopaawewe, (probably near Pollon-naroowa,) and other tanks—a great famine prevailed in this reign.

Brother—Budha-Ghoosaka, a very learned and renowned priest, came from Dambadiva—he composed commentaries on the gaathaawas of Budha—and added to those, gaathaawas of his own, with commentaries on them.

Son—poisoned on the day of his accession, by princess Singharaadoo, who married Laiminitissa.

Of the Laimini race—ascended the throne by marrying Singharaadoo formed the Chatagahaka tank.

His relationship to preceding kings is not stated—he was raised to the throne by the minister of Chatagaahaka—built a wall round Mayangana daagoba at Bintenne—the island was invaded by certain malabar chieftains, who captured the capital, and put the king to death.

A malabar—the native princes and chiefs left the Pihitee division of the island, and crossed the Mahawelliganga, to Roohona.

Brother—engaged in war, with Dhaatu Sena.

Son of Paandu—killed in war by Dhaatu Sena.

Brother	Do.	Do.
Brother	Do.	Do.

Several members of the royal family, settled themselves in disguise in secluded parts of the island, during the usurpation of Subha—From one of these was descended Dhatu Sena—he had two sons, Dhaatu Sena and Seelatissa—the former was brought up a priest, under his maternal uncle, Maha naama Teronnanse. He relinquished priesthood, and became a competitor for the throne. After a protracted war, he extirpated the malabars, and established his authority over the whole island —he repaired and improved many tanks and edifices, and cut the Handaganaawa canal in Bintenne, which was fed from the Mahawelliganga. His uncle Maha naama, under his auspices, composed, with the assistance of other priests, the MAHAWANSE', or DEEPAWANSE—He had two sons, Kaasyapa and Moogallana, and a daughter married to the minister—The minister and the eldest son conspired against the king, and put him to an ignominious death—Moogallana fled to Dambadiva.

Son—he abandoned Anooraadhapoora, and fortified himself on an inaccessible rock, which, from being ornamented with figures of lions, obtained the name of Seehagiri, to which he removed the treasures and regalia of the empire: committed suicide on the field of battle, on being defeated by his brother.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
66.	Moogallaana 1st	Anooraadhapoora	495	1038	18	"	"
67.	Kumaara Daas or Kumaara Dhaatu Sena—	—Do.—	515	1056	9	"	"
68.	Kirti Sena—	—Do.—	523	1065	9	"	"
69.	Maidee Seewoo or Seewaka—	—Do.—	532	1074	"	"	25
70.	Laimini Oopatissa 3d—	—Do.—	532	1074	1	6	"
71.	Ambaherrra Salameawan or Silaakaala—	—Do.—	534	1077	13	"	"
72.	Daapuloo 1st or Daatthaapa Bhodhi—	—Do.—	547	1090	"	6	6
73.	Dalamagalan or Moogallaana 2nd	—Do.—	547	1090	20	"	"
74.	Kuda Kitsiri Maiwan 1st or Keertisree mégha warna	—Do.—	567	1110	19	"	"

Remarks.

Brother fled to Dambadiva on the murder of his father, to escape the vengeance of his reigning brother, for having aided their parent—returned with an army, and landed and fortified himself at Colombo; he then waged war against, and defeated his brother in battle near his own capital—and executed the minister, and upwards of 1000 persons, concerned in the murder of his father. The Kaisa-dhaatu relic (lock of Budha's hair) was brought from Dambadiva to Anooraadhapoora, which the king made his capital.

Son—a prince of great learning—It was in this reign that the poet Panditta Kaalidaas (not Rishi Kaalidaas the Shakespear of the east) visited Ceylon. The king, who frequented the house of a courtizan much sought for her wit and fascination, inscribed on the walls of her room, two verses, adding that he would grant the prayer of any individual, whatever that prayer might be, who completed the stanza—Kaalidaas who visited her soon after, seeing these lines on the wall, perfected the stanza—To secure the reward to herself, she murdered Kaalidaas, and buried him under the floor of the room—The murder was detected, and the corps taken up and burnt with great pomp—The king in his mental agony threw himself on the funeral pile.

Son—murdered by his successor.

Maternal uncle—murdered by his successor.

Brother-in-law and son of Moogallaana—he lost his sight—his son-in-law Seelakaala, became a competitor for the throne, and was opposed by the king's son, Kaasyapa, who was vanquished, and committed suicide—the king died of grief.

Son-in-law—The Wytooliya doctrines were again introduced into the kingdom by a trader who imagined himself to be importing an orthodox book—The king, also in ignorance of its tendency, shewed the book to the Abhayagiri priests, who contrived to propagate its tenets, until an eminent priest, Jhoti Paali, detected and exposed its fallacies. This schism originated in the 1088 of Budha, in the 852 of the establishment of religion, and the 12th of his reign—(date adjusted—error one year.)

Second son—murdered a younger brother, and committed suicide on being defeated in battle, while engaged in war with his elder brother.

Elder brother—formed a bank across the Kolong, or Malwattu Oya, and turned the stream into the tanks of Galwewe and Boogawewe.—Some of his near relations were poisoned by his wife.

Son—a minor, raised to the throne by his mother—her authority was opposed and overthrown—The king was put to death by his successor—In some books, this reign is reduced to 19 days.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
75.	Senewee or Maha Naaga	Anooraadhapoora	586	1129	3	,,	,,
76.	Aggrabodhi 1st or Akbo	Do.	589	1132	34	,,	,,
77.	Aggrabodhi 2d or Soola Akbo	Do.	623	1166	10	,,	,,
78.	Sanghatissa	Do.	633	1176	,,	2	,,
79.	Boona Moogalan or Laimini Bonaaya	Do.	633	1176	6	,,	,,
80.	Abhaseggaaheka or Asiggaaheka	Do.	639	1182	9	,,	,,
81.	Siri Sangabo 2d	Do.	648	1191	,,	6	,,
82.	Kaloona Detootissa or Laimina Katooreya	Do.	648	1191	,,	5	,,
	Siri Sangabo 2d *(restored)*	Do.	649	1192	16	,,	,,
83.	Daloopeatissa 1st or Datthopatissa	Do.	665	1208	12	,,	,,
84.	Paisooloo Kasoomboo or Kaasaypa 2d	Do.	677	1220	9	,,	,,
85.	Dapuloo 2nd	Do.	686	1229	7	,,	,,
86.	Daloopeatissa 2d or Hattha-Datthopatissa	Do.	693	1236	9	,,	,,

Remarks.

Descended from the Mooriya or Okkaaka branch of the royal family, who had settled in the Roohoona division—a pious prince; repaired and endowed many temples.

Maternal nephew—restored order in the country before the ninth year of his reign: formed the Kooroondoowewe and many other tanks—cut a great canal to the Mennairia tank—built the Maha-naama piriwenna, and many other religious edifices—and settled a schism. 12 poets of great genius flourished in his court.

Son-in-law—brought back the jaw relic to Toohpaaramaya—repaired the brazen palace—formed 14 great tanks.

Brother—opposed by the senewirat, or minister, and being defeated in battle, he and his eldest son fled—a younger son was captured, and his feet and hands were chopped off; the fugitives also were subsequently taken and decapitated.

The Senewirat—the northern part of the island was afflicted by a general sickness. In that state of the country the king was attacked by the Asiggaahaka of the Roohoona division, overcome and put to death—his son escaped to Dambadiwa.

Maternal grand son of the deposed king: his uncle landed in the northern division of the island, and was defeated and killed—the captives of his army were bestowed as slaves on temples.

Son—driven out of the island, by his successor, a descendant of the royal family, after a civil war.

Of the Laimini family—the deposed king returned with a malabar army and unsuccessfully disputed the succession, till a reinforcement arrived, from the continent, when the reigning king in despair, committed suicide in his camp: his queen assumed the priesthood.

Recovered his kingdom by the aid of a foreign army and the assistance of his relations in the island. He formed some tanks, and built a palace at Pollonnaroowa was again expelled the kingdom, returned a second time, and established himself in the Roohoona division, where he died after a residence of 16 years.

Of a younger branch of the Laimini family—expelled the king—committed many acts of unjustice, and plundered the temples and daagobas—he was also, for a short time obliged to seek an asylum on the continent, being overcome by Kaasyapa—he returned and was killed in battle.

Brother of Siri Sangabo 2d.—he declined being crowned during the year that his predecessor was expelled the kingdom, as his elder brother was still living in Roohoona—he appointed his maternal nephew his heir.

The appointed heir conceded the throne to his own father, who was a descendant of the Okkaaka branch, settled in Maagama. This king attempted to expel his malabar subjects from the capital—They conspired against him, and invited over the son of Datthopatissa from the continent, to which he had fled with his father. The king returned to Roohoona, and died there 3 years afterwards.

Son of Datthopatissa, invaded the island from the continent—a righteous prince.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
87.	Paisooloo Siri Sanga Bo 3d or Agrabodhi—	Anooraadha-poora	702	1245	16	„	„
88.	Walpitti Wasi-datta or Danta-naama—	Do.	718	1261	2	„	„
89.	Hconoonaru ri-andala or Hattha datha—	Do.	720	1263	„	6	„
90.	Mahalaipanoo or Maanawamma	Do.	720	1263	6	„	„
91.	Kaasiyappa 3rd or Kasoomboo—	Do.	726	1269	3	„	„
92.	Aggrabodhi3d or Akbo—	Do.	729	1272	40	„	„
93.	Aggrabodhi 4th or Kuda Akbo—	Pollonnaroowa	769	1312	6	„	„
94.	Mihindoo 1st or Salamaiwan	Do.	775	1318	20	„	„
95.	Dappoola 2nd—	Do.	795	1338	5	„	„
96.	Mihindoo 2nd or Dharmika-Seela maiga—	Do.	800	1343	4	„	„
97.	Aggrabodhi 5th or Akbo—	Do.	804	1347	11	„	„
98.	Dappoola 3rd or Kuda Daapulla	Do.	815	1358	16	„	„
99.	Aggrabodhi 6th—	Do.	831	1374	3	„	„

Remarks.

Brother—reigned in peace, and performed many acts of charity—built and repaired several temples and tanks—he established himself in the latter part of his reign at Pollonnaroowa where he died—the Government devolved on his minister Pottakutta, a malabar, who selected a successor, and conveyed the regalia back to the capital.

Of the Okaaka family—raised to the throne by the minister.

Of the original royal family—likewise selected by the minister; also demised in a few months.

Of royal descent—fled in his youth to Dambadiva, and found an asylum in the court of Naraseeha—He distinguished himself in that sovereign's service, in his wars with king Koodoowarte—He subsequently obtained assistance from Naraseeha, and invaded Ceylon, but was defeated and repelled—He returned with a larger force—routed the king's troops, made the king prisoner, and decapitated him on the field of battle—Pottakutta fled, but was subsequently poisoned in his seclusion.

Son—he appointed his brother's son, Aggrabodhi, his successor.

Nephew—his son, Seelamaiga, repeatedly disturbed the peace of the country, by opposing his father's authority, whom he succeeded under the title of Aggrabodhi.

Son—formed several tanks, and resided partly at Pollonnaroowa—he survived his sons, and appointed his successor.

Of royal descent—The early part of his reign was disturbed by internal wars—He built a palace, the Rattana-prasaada, (in which a splendid golden image of Budha was enshrined,) and other temples at Pollannaroowa—He repaired the Toohpaa raamaya and other edifices at Anooraadhapoora, and formed the great registers. (Lekammittiyas.)

Son.—he suppressed an insurrection, and governed the northern part of the island, during his father's reign—after his accession, he took up his residence near Mennairia, for some time, to improve the works connected with the lakes—He repaired the brazen palace, and the daagobas at Anooraadhapoora: built hospitals, and a college for medical students, at Pollonnaroowa. To prevent the perversion of laws, after his demise, he caused those he had administered to be embodied into a code—His daughter married Mihindoo Koomareya, prince of Roohoona.

Son—a righteous king—he completed the Rattana-prasaada, which is stated to have been several stories high.

Brother—emulated the piety of his father and brother, devoting his time and attention entirely to religious observances.

Son—repaired and embellished the edifices attached to the Bo tree, and Jaitawana-raamaya wihare—His cousins Aggrabodhi and Mihindoo, the sons of Mihindoo, prince of Roohoona, were brought up in his court: he left a son.

Cousin—his brother, Mihindoo, and the late king's son made an ineffectual attempt to oppose his succession, and were obliged to fly the island.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
100.	Sena or Mitwella Sen	Pollonnaroowa	838	1381	20	„	„
101.	Kaasiyappa 4th or Maagayin sen	Do.	858	1401	33	„	„
102.	Udaya 1st	Do.	891	1434	35	„	„
103.	Udaya 2nd	Do.	926	1469	11	„	„
104.	Kaasiyappa 5th	Do.	954	1497	10	„	„
105.	Kaasiyappa 6th	Do.	954	1497	10	„	„
106.	Dappoola 4th	Do.	964	1507	„	7	„
107.	Dappoola 5th	Do.	964	1507	10	„	„

Remarks.

Son—he had three sons, Mihindoo, Kaasiyappa and Uddaya—The island was invaded by the king of Paandi in person, who fortified himself at Mahapellegama. The king attacked him there, and being defeated, fled to the Malayaa-division. His sons Mihindoo and Kaasiyappa raised a second army, which also being defeated, Mihindoo committed suicide on the field of battle; his brother fled. The invaders captured the capital, sacked it, and despatched the spoils, including the golden images, the temple jewels, the Jayaberra (drum of victory) and the sacred cup, to the Paandi country—A treaty ensued, and the Paandi sovereign quitted the island, on receiving a large sum of money. The king thereafter succeeded in reestablishing his authority over the whole island, and formed the Toopaahwewa—Another heresy was introduced during this reign from the Wijraparwatte (mountain) in Dambadiva, and therefore called the Wijrawaadiya, in the year 1144 of religion or 1362 of Budha. These dates do not agree: to make them accord the latter should be 1381, which shews an error of, at least, 4 years—date adjusted.

Son—a son of the king of Paandi had waged war against his own father, and being defeated found an asylum in Ceylon. To avenge the insult offered in Sena's reign, the king espoused the cause of the fugitive prince, and invaded Paandi—In conjunction with the exiled prince's party, the army laid the country waste and captured the capital, Madura—The king of Paandi was put to death, and his rebel son raised to the throne, The Singhalese army returned, bringing back the plunder taken from Ceylon, together with a great additional booty. In this reign, the heresy of the Neela-patta-dara (blue robe) was introduced into the island from the continent.

Brother—repaired and embellished the brazen palace, and Ruanwelli daagoba at Anooraadhapoora—formed an embankment across the Minemaikalau-ganga, and diverted its stream into the Mennairia lake.

Son—his brother Mihindoo, who governed Roohoona, threw off his allegiance. The king attacked him there, and being defeated, fell back on his capital—pursued by Mihindoo, who was there made prisoner, and put to death—The king formed a canal of irrigation from the Mahawelliganga—He threw embankments across the Kolong or Malwattu Oyas, and thereby formed several tanks.

Maternal nephew and son-in-law—Mihindoo, prince of Roohoona, attempted to bring Mayaa under his authority—He was defeated by the king, who subsequently bestowed one of his daughters on him. The king chiefly devoted his time to religious observances, and to the improvement of religious edifices, both at Anooraadhapoora and Pollonnarowa.

Son-in-law—The kings of Paandi and Sollee were engaged in war. The former sought aid from Ceylon. The king's son Sekka Sena was sent with an army, which embarked at Mantotte, and joined the Paandi king, at Madura. The Sollean king evacuated Paandi—Before the allied army could invade the enemy's country, Sekka Sena died, and the Singhalese troops were recalled by the king, and the command of them, in the island, was given to his youngest son, Sidдharta alias Uddaya.

Eldest son—died in the seventh month of his reign.

Relationship not stated—The king of Paandi, vanquished by the king of Sollee, fled from the continent, and landed at Mantotte—He was well received by the king, and established near Anooraadhapoora—In consequence of the detection of certain intrigues among the chiefs, in which the exiled king was probably impli-

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y. M. D.
108.	Udaya 3rd	Pollonnaroowa	974	1517	3 „ „
109.	Sena 2nd	Do.	977	1520	9 „ „
110.	Udaya 4th	Do.	986	1529	8 „ „
111.	Sena 3rd	Do.	994	1537	3 „ „
112.	Mihindoo 3rd	Do.	997	1540	16 „ „
113.	Sena 4th	Do.	1013	1556	10 „ „
114.	Mihindoo 4th	Anooraadha-poora	1023	1566	36 „ „
	Interregnum	Pollonnaroowa	1059	1602	12 „ „

Remarks.

cated, he was obliged to quit the island, and depart for Kai-ralla leaving his crown and regalia in Ceylon.

Brother—a tyrannical prince—The chiefs and people conspired against him—The leaders of the revolt sought security by becoming priests. They were nevertheless seized, decapitated, and their heads were thrown into the streets—whereupon the populace rose against the king, beseiged his palace, seized his courtiers, and subjected them to the same fate—By the intervention of the priesthood, the king made such concessions, as induced the people to return to their allegiance.

Relationship not stated—He appointed his "faithful friend" Uddaya, his heir.

Relationship not stated—Appointed Sena his heir. The king of Sollee sent a mission to treat for the regalia of the exiled king of Paandi—The application being rejected, he sent an army to enforce the demand—The king being defeated, fled to Roohoona, but uniting his forces to those of the prince of that province, he defeated the invaders, and obliged them to quit the island.

Relationship not stated—he appointed Mihindoo his successor.

He repaired the edifices on Adam's peak, which the Solleans had demolished, patronized the religious institutions of the country—married a princess of Kalingoo, by whom he left two sons and a daughter.

Son—ascended the throne in the 12th year of his age—his brother was appointed his heir, and the government was administered by his father's minister, Sena—By the intrigues of the courtiers, that minister's mother and two brothers were put to death: He raised an army, and drove the king to Roohoona—The queen dowager and the Malabars retired to Pollonnaroowa—A reconciliation ensued. The king returned to his capital, and died there, at an early age—a victim to excessive use of ardent spirits—he left a son.

Brother—ascended the throne at Anooradhapoora— the foreign population settled in the island had encreased to such an extent, that they had gained the ascendency over the native inhabitants, and the king had lost his authority over both—In the tenth year of his reign, he was besieged in his palace—He escaped in disguise to Roohoona, and fortified himself at Ambagalla, where his son Kaasiyappa was born: he thereafter removed to Kappugolla-nowera—The Solleans invaded the island, 26 years after the king's flight from the capital, which they occupied; and following him into Roohoona, captured him and the queen, whom, with the regalia, they transferred to Sollee—a Sollean vice-roy administered the government, making Pollonnaroowa his capital—The king died in the 12th year of his captivity.

The island was governed by the Sollean vice-roy, during the king's captivity—an army of 10,000 men was sent from Sollee to assist the vice-roy in subduing Roohoona and capturing prince Kaasiyappa, but he was defeated—On hearing of the demise of his father, the prince proclaimed himself king of Ceylon, under the title of Wikrama Bahoo, and was making great preparations to expel the Solleans, when he died.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y. M. D.
	Maha Lai, or Maha Laala Keerti	*Roohoona*			
	Wikrema Paandi—	*Kalutotta*			
	Jagat Paandi or Jagati Paalie—	*Roohoona*			
	Prakrama Paandi or Prakrama Bahoo—	—Do.—			
	Lokaiswera—	*Kaachara-gama*			
115.	Wejayabahoo 1st	Pollonnaroowa	1071	1614	55 " "
116.	Jayaabahoo 1st—	Do.—	1126	1669	1 " "

Remarks.

The relationship of these kings to each other, or to preceding rulers not always stated—During the whole of this period which comprises the Interregnum in Pihitee, the island was in a state of complete anarchy, owing to the constant invasions and irruption of the malabars. Different members of the royal family took up the reins of the government of Roohoona as they were abandoned by, or snatched from, each predecessor—At the termination of Prakkrama Paandi's reign, no royal candidate for the crown appearing, it was assumed by the minister Lokaiswera.

The minister—a descendant of Maanawamma—he left a son Kerti, whose subsequently assumed the title of Wejaya Bahoo.

Son—he was proclaimed in his infancy, on the demise of his father Wikrama Bahoo, and an embassy was sent to Siam for pecuniary aid, to re-establish the Budhistical dynasty, which aid was afforded—In the mean time, Kaasiyappa, a prince of royal descent, aided by a brother, became a competitor for the throne—he was defeated and slain—his brother escaped. The news of this victory, together with the oppressions of the Solleans, made the natives flock to the standard of Wejayabahoo, who thereupon proclaimed war against the Solleans. After a protracted and desultory warfare, a general action was fought under the walls of Pollonnaroowa—The Solleans being defeated, threw themselves into the town, which was carried by storm, after a seige of six weeks, and given up to the sword—The king's authority was soon recognized over the whole island, after the capture of the capital; and the fame of his actions extended over all Dambadiva. Ambassadors arrived from the sovereigns of India and of Siam, and learned priests were sent by Anuradha, king of Arracan—At the audience given to the ambassadors, the first place in precedence was assigned to the envoy of the budhist sovereign of Siam, and the insult was quickly avenged by the king of Sollee, by cutting off the nose and ears of the Singhalese envoy accredited to his court. Both monarchs then prepared to invade the country of the other—The Sollean army embarked first, and landed at Mantotte where the Singhalese army was assembled for embarkation. Having defeated it, and the country in the rear being unprotected, the enemy marched at once on the capital, from which the king fled; it was occupied by the enemy who demolished the palace. The king however soon reassembled his army, which, under the command of his son Weerebahoo expelled the Solleans from the island—In the 45th year of his reign, he invaded Sollee, from which however, he was obliged to make a hasty retreat—The king then turned his attention to internal improvements: he formed and repaired many tanks and temples, and restored the Mainnairia canal, which had been destroyed during the Sollean interregnum—He survived his martial son, Weerabahoo, but left other children.

Brother—He was opposed by Wikramabahoo, a younger son of the late king, which led to great internal commotions, in which Maalaabarana and Gajaabahoo, the grandsons, and Serewallaba, the brother, of the late king took part—They were subsequently reconciled, each retaining the portion of the island, he then held, in which he exercised an imperfect authority—Wikramabahoo's capital was Pollonnaroowa, he adopted Praakrama, the son of Maalaabarana. On his demise, Gajaabahoo took possession of the capital, and bestowed his daughter on Praakrama. The said Praakrama from the great services he had rendered the country, became the favorite of his reigning relations, and the idol of the people—These

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
117.	Wikramabahoo 1st—	Pollannaroowa	1127	1670	22	„	„
	Maanaabarana	*Roohoona*					
118.	Gajaabahoo 2nd	Pollannaroova			20	„	„
	Siriwallaba or Kitsiri Maiwan	*Roohoona*					
119.	Praakrama Bahoo 1st—	Pollannaroowa	1153	1696	33	„	„

REMARKS.

princes subsequently disagreed among themselves, and Praakrama openly aimed at the sovereignty—He first drove Gajaabahoo from the capital into Saffragam. The conflict was again renewed, and the capital was regained by Gajaabahoo. The priests then interfered and mediated between them. They met Gajaabahoo at Mandalaagiri wihare, who consented to resign the sovereignty to Praakrama, and caused that abdication to be engraven on a rock near that temple. He retired to the "River-city" where he died in the 20th year of his reign. It is not defined from what date his reign commenced; if reckoned from the demise of Wejayabahoo, the error in the chronology is six years.

Crowned king of Pihitee, at Pollonnaroowa, in 1696, on the abdication of Gajaabahoo—He immediately took the field in person to reduce the provincial chiefs to subjection. His father, who was similarly engaged in Roohoona, effected his object first, and sent his minister Mihindoo to invade Pihitee—In the absence of Praakrama with his army in the northern districts, both Pollannaroowa and Anooraadhapura fell into the hands of Maanaabarana. A furious war ensued, which terminated in the father being compelled to recross the Mahawelliganga—On his death bed, by the advice of his ministers and the priests, he forgave his son, sent for him, and caused him to be crowned king of Roohoona. The king returned to his capital, and reduced the whole island to complete subjection: reestablished the ordinances of budhism; built a rampart round the city; a palace seven stories high, and two edifices of five stories, for priests and devotees; formed the garden Manda-Oodeyana, and erected in it the coronation hall of three stories, and built a temple for the Dalada relic. He married, secondly, a daughter of Kitsiri Maiwan, which queen built the Rankot daagoba. At this period the greater streets of Pollonnaroowa extended seven gows, and the lesser streets four gows, from the town, through its suburbs—He sent a minister to Anooraadhapoora, to repair the neglected edifices and tanks near that city.

In the 8th year of his reign, the chiefs of Roohoona revolted, and were subdued by the minister, after a protracted struggle, which occasioned a great destruction of lives and property—a severe example was made among the insurgents, by impaling, beheading and other executions—The minister remained in that part of the island, and founded the town Mahanaaga-poora at Gintotta.

The king of Cambodia and Arramana had committed many acts of violence on Singhalese subjects—he had plundered some merchants trading in elephants—had inflicted indignities on the Singhalese ambassador, whom he banished to the Malayan peninsula, maimed and mutilated—he had intercepted ships conveying some princesses from Ceylon to the continent—In the 16th year of his reign, to avenge these insults, the king "equipped in five months several hundred vessels" which sailed from the port of Pallawatotta, on the same day, with an army on board, commanded by Demilla Adikaram, fully provisioned and provided for 12 months. The expedition landed in Arramana, vanquished the enemy, and obtained full satisfaction.

The king next turned his attention to the chastisement of Koolasaikera, king of Paandi, for the countenance and aid he had always afforded to all invaders of Ceylon—a powerful army was sent, under the command of the minister Lankanaatha, which subdued Rammissaram, and the six neighbouring provinces: drove the king from his capital, and placed his son Weerapandoo on the throne—The names of all the chiefs, who opposed or submitted to the invading army, are given—Koolasaikera made three attempts to recover his kingdom, with the aid of the king

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
120.	Wejayabahoo 2nd	Pollannaroowa	1186	1729	1	„	„
121.	Mihindoo 5th or Kitsen Kisdaas	Do.	1187	1730	5	„	„
122.	Kirti Nissanga	Do	1192	1735	9	„	„
	Weerabahoo		1201	1744	0	0	1
123.	Wekramabahoo 2d	Do.	1201	1744	„	3	„
124.	Chondakanga	Do.	1201	1744	„	9	„
125.	Leelawatee	Do.	1202	1745	3	„	„
126.	Saahasamallawá	Do.	1205	1748	2	„	„
127.	Kalyaanawati	Do.	1207	1750	6	„	„
128.	Dharmaasooka	Do.	1213	1756	1	0	0
129.	Nayaayanga or Neekanga	Do.	1214	1756	„	„	17

REMARKS.

of Sollee—Being defeated in all, and seven gows of the territory of Sollee also being subdued, he surrendered himself, and made the required concessions. He was restored to his kingdom, and the conquered portion of Sollee was made a principality for Weerapondoo—Lanka-naata returned with a great booty, and received an extensive grant of land for his services.

During the remainder of his reign, the most martial, enterprizing, and glorious, in Singhalese history, the king occupied himself in internal improvements—He repaired the religious and other public edifices at Pollannaroowa, Anooraadhapoora, Seegiri and Wijittapoora, and constructed others,—among them, the Ruanwelli daagoba at Kirrigama, in Roohoona, to the memory of his queen—He cut many canals for the purpose of diverting rivers into the great tanks—among them the Goodaaviree canal, to divert the waters of Karaganga into "the sea of Praakrama"; the Kaalinda canal, to conduct the waters of Mennairia lake to the north ward; and the Jayaganga canal to conduct the waters of the Kalaawewe tank to Anooraadhapoora.

Nephew—also a prince of great promise—He composed in Pali a letter of great merit to the king of Aramana, soliciting him to depute learned and pious budhist priests to Ceylon, to decide on certain controverted points of doctrine in their mutual faith—Before the mission arrived, the king was put to death by one Mihindoo, whom he had selected as his successor, in a dispute regarding a herdsman's daughter.

Not of the royal family—put to death.

Relationship not stated—He came from the Kalingoo country—built several wihares and gilt 73 images at Dambulla wihare, which temple thereby got the name of Rangiri Dambulla—his son Weerabahoo was put to death on the night of his accession, by a minister, as being unworthy of succeeding his father. In the Mahawanse, he is stated to have died a natural death.

Brother of Kirti Nissanga—put to death.

Nephew of Kirti Nissanga—his eyes were put out by the minister Kirti, who married the widow of Praakrama bahoo.

The widow of Praakrama bahoo—her husband governed the kingdom, in her name, till she was deposed by Saahasa Mallawa.

Of the Okaaka race—he was himself deposed by the influence of the minister Neekanga, who set up the sister of Kirti Nissanga.

Sister of Kirti Nissanga.

Of royal extraction, placed on the throne at the age of three months.

The above named minister usurped the throne by the aid of a Sollean force—put to death by his minister Manoda, who restored the deposed queen to the throne.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y. M. D
	Leelawatee (*restored*)	Pollonnaroowa	1214	1757	1 „ „
130.	Lokaiswera 1st	Do.	1215	1758	„ 9 „
	Leelawatee (*restored*)	Do.	1216	1759	„ 7 „
131.	Paandi Praakrama bahoo 2nd	Do.	1216	1759	3 „ „
132	Maagha	Do.	1219	1762	21 „ „
133.	Wejayabaahu 3d	Dambadiniya	1240	1783	24 „ „
134.	Kalikaala Saahitya Sargwajnya or Pandita Prakrama Baahoo 3d	Do.	1267	1809	35 „ „
135.	Bosat Wejaya Baahoo 4th	Pollonaroowa	1301	1845	2 „ „
	Bhuwaneka baahoo	*Yapahoo or Subhapabattoo*			

Remarks

Again dethroned by a foreigner.

Usurped the throne by means of a foreign army, and was deposed by the Ex-queen,

Restored for the second time, and again deposed by means of a foreign army.

A usurper: Maagha invaded the island from Kalingoo with an army of 24000 men, conquered the whole of it—captured the king, and put his eyes out.

A malabar—he broke open and plundered many religious edifices—and destroyed all those not adapted for his purposes, or the accommodation of his army—demolished the national edifices of the capital, and destroyed all literary records that could be collected by him.

Descendant of Siri Sangabo 1st—He recovered the Maaya division of the island, made Dambadiniya his capital—restored Budhism—brought the Dalada relic from Kotmalé, where it was concealed during the foreign usurpation—repaired the Kellania daagoba.

Son—ascended the throne in 1809: completed the conquest of the island—but in the 11th year of his reign, the island was invaded by an army of Javakoo (the general appellation of the Malays) under the command of Chandra-baanoo, who were repelled by the king's relation, Weerabahoo—The king invited over to the island the celebrated budhist priest Dharma Kirti, from Tambaratta—He founded the town of Siriwardhnapoora in the seven korles, and removed the Daladaa relic to it—He improved internal communication, by building many bridges, which are all named—The largest being "280 cubits long, to communicate with Saslaagama" which is not stated to be over a river—The next in size across the Kallooganga of 86 cubits, on the road from Adam's peak to Bentotte—To carry on these public works, he delegated his authority to his son Wejayabahoo, who assumed the name of Bosat, and was assisted by the king's nephew Weerabahoo—For the great works they executed at Pollonnaroowa, Yapahoo and Kurunagalla, the son was crowned king at Pollonnaroowa, and the government of that division was intrusted, under him, to Weerabahoo—The Dalada relic was removed to that city—Chandrabanoo again invaded the island assisted by the Pandians and Solleans, and met with a signal defeat—In this reign, the Mahawanse was compiled to this period, from the reign of Maha Sen, by Dharmakirti Terunnanse—and the Poojaawalliya by Mairoopaada Terunnanse.

Son—murdered by Mitta Sena, a minister, in an intrigue in which they were both engaged with the same woman. According to the Mahawanse, he employed a slave to commit the murder, with the view of usurping the throne—Mitta Sena fled to Dambadiva, to raise forces to oppose the king's brother.

Brother—happened to be at his brother's court when he was murdered, and immediately fled to Yapahoo, which had been his place of residence—Mitta Sena despatched a force after him—though overtaken, the king succeeded in

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y. M. D.
136.	Bhuwaneka Bahoo 1st	Yapahoo or Subhapabattoo	1303	1847	11 " "
137.	Praakrama Bahoo 3d	Polonnaroowa	1314	1858	5 " "
138.	Bhuwaneka Bahoo 2d	Kurunaigalla or Hastisailapoora	1319	1863	not stated
139.	PanditaPraakrama Bahoo 4th	Do.			do.
140.	Wanny Bhuwaneka Bahoo 3d		"	"	do.
141.	Wejayabahoo 5th	Do.	"	"	do.
142.	Bhuwaneka Bahoo 4th	Gampola or Gangaasiri poora	1347	1890	14 " "
143.	Praakrama Bahoo 5th	Do.	1361	1904	10 " "
144.	Wikrambahoo 3d	Partly at Kanda or Sengadda gulla Nowera	1371	1914	7 " "
145.	Bhuwaneka Bahoo 5th	Gampola, or Gangaa siripoora	1378	1921	20 " "
146.	Wejayabahoo6th or Weerabahoo	Do.	1398	1941	12 " "
147.	Sree Praakrama Bahoo 6th	Kotta, or Jayawardhanaprooa	1410	1953	52 " "

REMARKS.

escaping to Yapahoo—In the mean time, Mitta Sena was assassinated by Takkoora, one of the king's officers—The army immediately declared for the king, and brought him back to Polonnaroowa, where he was crowned—The king returned to Yapahoo, taking the Dalada relic with him, and made that his capital—subseqnently an army sent by Koolasaikera, the king of Paandi, commanded by Aareya-Chakkra Warti, took Yapahoo, and carried off the Dalada relic, and presented it to his sovereign.

Son of Bosat Wejaya Bahoo—Not having the means of coercing the king of Paandi, to restore the Dalada relic, he went to treat for that purpose in person. —His mission was successful—he brought the relic back in great state, and placed it at Polannaroowa, which he made his capital.

Son of Bhuwanekabahoo 1st—Made Kurunnaigalla his capital, to which he removed the Dalada relic.

Relationship not stated—devoted his time exclusively to religious observances, and to the building and embellishing sacred edifices, at Kurunaigalla. Many religious and historical works, among them the Mahawanse, were compiled under his auspices.

They are only noticed for their piety, and the protection they afforded the national religion.

Relationship not stated—ascended the throne in 1890—he founded GAMPOLA—made it his capital, and settled a religious controversy in 1896.

Nothing stated.

Cousin of the preceding king—In this reign, the minister Alakaiswara built the city of Jayawardhanapoora at Kotta, which spot he selected from its insulated position, and its neighbourhood to Colombo,—a place frequented even at that time by trading vessels—Aariya Chakkrawarti again invaded the island, and threw up fortifications at Colombo, Negombo and Chilaw— Alakaiswara expelled him from all of them.

Nothing recorded of him, beyond the length of his reign.

Relationship not stated—he expelled some gangs of malabars, who were pillaging the country—endowed many religious edifices; and corrected a laxity of discipline among the priests.

Relationship not stated—reduced the 18 pattoos of the Wanny under subjection, and removed the Dalada relic to KOTTA, which he made his capital—murdered.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
148.	Jayaabahoo 2nd	Kotta or Jaya wardhanapoora	1462	2005	2	"	"
149.	Bhuwanekabahoo 6th——	——Do.——	1464	2007	7	"	"
150.	Pandita Praakramabahoo 7th	——Do.——	1471	2114	14	"	"
151.	Weera Praakrama baahoo 8th—	——Do.——	1485	2028	20	"	"
152.	Dharma Praakramabahoo 9th	——Do.——	1505	2048	22	"	"
153.	Wejayabahoo 7th	——Do.——	1527	2070	7	"	"
	Jayaweera Bandara————	*Gampola*					
154.	Bhuwaneka Bahoo 7th——	Kotta	1534	2077	8	"	"
	Maayadunnai—	*Seetaawaka*					
	Raygam Bandara———	*Raygam*					
	Jayaweera Bandara——	*Kanda Nowera*					

Remarks.

Son of Maddaye Daivi, daughter of the preceding king—Bhuwanekahoo a descendant of the royal family, settled at Yapahoo, attacked Kotta and put the king to death.

Relationship not stated—he held previously the government of Yapahoo, from Sree Praakramabahoo.

Adopted son of the last king—deposed and put to death by his successor,

Brother of Bhuwanekabahoo 6th—he raised an army, by which he deposed his brother, at Ambulagalla,—his reign is represented to have been peaceful and prosperous—he had, by his first marriage, four sons, Dharma Praakrama bahoo, Raja Singha, Wejayabahoo and Raygama Bandara—also a daughter—he then married the younger sister of his wife, and had two sons, Sakallawalla Abhaya and Tamwalla Abhaya.

Son—his reign was disturbed in the early part by the competition of his brothers, whom he succeeded in reducing to submission—The Portuguese first visited the island, and were permitted to trade.

Brother—he had issue jointly with his late brother, Rajasingha, three sons Bhuwanekabahoo, Raygam Bandara and Maaya Dunnai—he married secondly a princess from Keerawella, and adopted her younger brother Daiva Raja Koomaraya—Finding this adoption opposed, he attempted to put his three sons to death—The two elder fled to Yapahoo, and the youngest to Oudarata, where, he was received by Jayaweera, who governed the mountain division—That prince furnished Maaya Dunnai with an army, who, joining his forces with those of his two elder brothers, attacked and plundered Kotta, and on the same night got an obscure individual, Salama, to murder their father—the eldest son was proclaimed next day.

Son of the preceding king—he suppressed an insurrection raised by Weera Suriya Bandara, son of Weera Prakrama's daughter—his brother Maaya Dunnai settled at Sittawaka and built that town—The younger brother Raygam Bandara settled at Raygam—The king adopted as his heir Dharmapaala, his daughter's son by Weedeye Raja—Maaya Dunnai opposed this adoption, in which opposition he was supported by his brother Raygam Bandar—Unable to cope with their united forces, the king placed his son under the protection of the Portuguese, and sent Salappoo Aratchy to Portugal, with a golden image of the young prince to ask for aid—the prince was christened at Lisbon, in effigy, by the name of Don Juan, after Don Juan of Austria in 2083, and an auxiliary force was sent with the Aratchy to the island—The king was accidentally killed, being shot thro' the heart by a Portuguese gentleman, while on a water party on the Kellania, with his European friends.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y.	M.	D.
155.	Don Juan Dharmapaala——	Kotta	1542	2085	39	,,	,,
	A Malabar——	*Yapahoo*					
	Portuguese——	*Colombo*					
	Weediye Raja—	*PailaindaNowera*					
	Rajasingha (short time)——	*Aivissawelle*					
	Idirimaaney Suriya——	*Seven Korles*					
	Wikrama bahoo	*Kanda Nowera*					
156.	Raaja Singha 1st	Seetaawaka	1581	2124	11	,,	,,
	Jaya Suriya—	*Seetaawaka*					
	Weediye Raja's queen——	Do.—					
157.	Wimala Dharma	Kanda Nowera	1592	2135	35	,,	,,

Remarks.

Grandson—raised to the throne by the Portuguese, who brought Wilponte Alphonso Perera, a roman priest from Goa, purposely to baptize the king—a number of chiefs and people followed his example in apostacy—He was vigorously opposed by Raajasingha, throughout his reign, who ultimately obtained the ascendancy—The king never recovered his authority beyond those parts which were under the immediate controul of the Portuguese.

Descendant of Siri Sangabo—a great favorite of the nation.

Son of Maaya Dunnai of Seetaawaka—In the course of his wars with Don Juan, he captured Kotta, and laid siege to Colombo, which he was obliged to raise, in consequence of the Portuguese bringing Koonappoo Bandar from Goa, and sending him with an army to Oudarata, to make a diversion in their favor—he was a descendant of the branch of the royal family, that had settled at Peradeniya, and had, been sent in his childhood to Goa—The king subsequently relinquished budhism, and became a convert to the braminical faith—he built the Bairaindi kowille at Awissawelle and bestowed the shrine of Adam's Peak on some Aandee Fakiers—he extirpated the priests of Budha, and destroyed the books containing the tenets of their religion, wherever they could be found—he also put to death every member of the royal family, he could get into his power—he died, while engaged in war with Koon Appoo Bandar, at Kukul bittrawella in 2135.

His relationship to Raaja Singha is not stated—he succeeded him at Seetaawaka, and was put to death—Raaja Singha's sister, who had married Weedeye Raja ascended the throne—She was made prisoner by Don Juan, and the Portuguese, and her daughter five years old, was sent to Goa.

On the death of Raaja Singha, Koonappoo Bandar proclaimed himself sovereign of the island under this title—The Portuguese marched against him, taking with them, as the candidate for the throne, Donna Catharina, daughter of Weerabaahu, the expelled king of Kandy—The king defeated the invading army, took the princess prisoner, and united her right to his own, by marrying her—Since the landing of the Portuguese, the relic had been removed, for security, from Kotta, to Delgamoowe in Saffragam—The king transferred it to Kandy, and by bringing priests from Arracan in 2140 renewed the Upasampada ordination in the island—He died leaving issue two sons, Wijayapaala and Koomara Singha.

Brother of the late king—he had been a priest—by marrying queen Catharina, he ascended the throne and assumed the guardianship of the two princes—he was forced by the Portuguese to quit Kandy and retire to a wilder

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y. M. D.
158.	Senaaratena or Senerat——	Kanda Nowera	1627	2170	7 " "
159.	Raaja Singha 2d——	Do.——	1634	2177	50 " "
	Koomaara Singha Wijaya Paala—	*Ouvah Matelle*			
160.	Wimaladharma Suriya 2d——	Kanda Nowera	1684	2227	22 " "
161.	Sreeweera Praakrama Narendra Singha or Koondasaala——	Do.——	1706	2249	33 " "
162.	Sreewijaya Raja Singha or Hanguranketta	——Do.——	1739	2282	8 " "

REMARKS.

ness (Nowera-Elliye) and from thence to Bintenna, where Raaja Singha was born—he returned to Kandy on the retreat of the Portuguese—before the king died, he assigned Matale and Ouvah to the two elder princes, and the rest of the island to his own son.

Son—Koomaarasingha died soon after his father—Wijayapaala made war against the king; being defeated, he repaired to Colombo and embarked for Goa—The king himself carried on a successful war against the Portuguese during his father's reign—At seventeen years of age, he defeated a Portuguese army, and took their general Don Constantino prisoner—after he assumed the government himself, he drove the Portuguese from all their possessions, excepting the fortified towns on the sea-coast—From these, also, he expelled them by a treaty entered into with the Dutch, at Dennaanaka, or Digaa wewa near Batticalow, which was taken to Holland by two of his chiefs to be ratified. An auxiliary force arrived, and Colombo was taken in 2199, and the whole of the coast was transferred to the Dutch, excepting Batticalow and Putlam—married a princess of Madura.

Son—Religion had been greatly neglected during his father's martial and tyrannical reign—The Upasampada order was almost extinct, which he renewed by bringing over learned priests from Arracan, and he improved the religious establishments—also married a princess of Madura.

Son—The ordinances of budhism had again fallen into such neglect, that the Upasampada order had become completely extinct—By the advice of Welliwitte Samanairoo, he exerted himself to prevent the extinction of religion itself by keeping up the Samanairoo order—built a palace at Koondasaala—the Naatha dewalla in Kandy—encouraged literature. He married a princess of Madura, whose brother succeeded him—the Singhalese royal family being extinct.

Brother-in-law—by the advice of the same Welliwitta, he sent a deputation of chiefs to Siam, to bring over learned priests to restore Upasampada, and the other neglected ordinances of Budha—The vessel was wrecked—one of the chiefs and two of the followers only escaped, who reached their destination, but only succeeded in bringing a single book on religion—Welliwitte, then prepared to depart himself, with a retinue Samanairoo priests,—he was dissuaded by the king, who consented to send a suitable mission—Wilbaagedere Mudiyanse and Doraneagama Mudiyanse were selected—They sailed in 2288—The latter was detained by illness at Batavia—Wilbaagedera Mudiyanse fulfilled the object of his mission, and when on the point of returning with the Siamese priests, he heard of the death of his sovereign—The Siamese king would not allow his priests to proceed to their destination, until the wishes of the new sovereign of Ceylon were known—Wilbaagedere Mudiyanse returned to the island without them—The king built a palace at Hanurangkettu—died without issue—he had married also a princess of Madura, whose brother succeeded him.

No.	Sovereign.	Seat of Govt.	A. D.	Bud.	Reign. Y. M. D.
153.	Kirti Sree Raaja Singha—	Kanda Nowera	1747	2290	33 „ „
164	Raajaadhi Raaja Singha——	Do.—	1780	2323	18 „ „
165.	Sree Wickrema Raajasingha—	Do.—	1798	2341	17 „ „

N. B. The names printed in Italics are those of subordinate princes.

Remarks.

Brother-in-law of the late king—who died without issue—he again despatched Wilbaagedere Mudiyanse, with three other chiefs on the same mission—They sailed in a Dutch ship from Trincomalie in July 2293, and arrived at the court of king Dhaarmaka in the following June— In December they left that court, accompanied by the Siamese priests, and two Ambassadors, to embark for Ceylon—The ship was stranded, and they were obliged to return and to wait till the Dutch could prepare another vessel—They then embarked and landed at Trincomalie in August 2296—The ordinances of Budha were restored in their original purity—Welliwitte was placed at the head of the church with the title of Sanga Raaja, and made chief of Adam's peak—The Siamese priests returned after, a residence in the island of 6 years—The king afterwards entered into hostilities with the Dutch, who drove him to Meda Maha Nowera, from Kandy, which they occupied—The Dutch abandoning that position, and retreating to the coast, a peace ensued. Under his auspices, the Maha wanse was compiled from the reign of Praakrama Bahoo of Kurunaigalla to 2301, by Tibbootoowewa Terrunnanse—The king died in consequence of a fall from his horse.

Brother—co-operated with the English in the capture of the sea coast in 2339.

Son of the late king's wife's sister—deposed by the English in the 17th year of his reign—imprisoned at Vellore, where he died in 2375, leaving a son, born during his captivity.

EXPLANATORY NOTES.

DAMBADIVA, or JAMBOODWEEPA is applied, according to the native literature of this Island, to INDIA, in its most extended signification; and is sometimes used even in the sense of the TERRA COGNITA of the Ceylon Budhists.

WAGGOO and LAALA were subordinate kingdoms or principalities of MADHYADAISAYA, or the MAGADHA EMPIRE, which comprised South Bahar and the Gangetic provinces.

KALINGOO consisted of the southern parts, including Kalingapatnam at least, if not the whole, of the present Northern Circars.

PAANDI was composed of the southern provinces of the Peninsula of India, of which Madura was the capital. SOLLEE adjoined PAADI on the north, and probably included a considerable portion of the present Tanjore and Mysore.

SIAM and CAMBODIA retain their former names. RAKKANDO or ARAKKANDO is ARRAKAN. RAMAANAYA or ARRAMANA comprises, probably, the provinces situated between Arrakan and Siam.

The ancient divisions of CEYLON were;

PIHITEE RATTA, bounded on the west, north, and east by the sea; on the south by the Mahawelliganga and Dedoro Oya rivers; it was also sometimes called RAAJA RATTA, as the ancient capitals were situated in it.

ROOHOONA RATTA, bounded on the west and north by the Mahawelliganga, and Kalooganga (or Caltura) rivers; and on the east and south by the sea. The mountainous portion of it was called MALAYAA RATTA.

MAYAA RATTA, bounded on the north by the Dedoro Oya; on the east by the Mahawelliganga and the mountains; on the south by the Kalooganga; and on the west by the sea.

Almost all Pali proper names, whether geographical, or of *persons*, have some specific signification. In the translation of these names into vernacular dialects, their meaning, and not their sound, has been generally preserved. Thus; PULUTTI

Nuggera is Pollannaroowa : Subba Pubattoo, is Yapaahoo, in the Seven Korles, (which European authors. guided by the sound only, have converted into (Yapana) Jaffna, and thereby made that place one of the ancient capitals of the island) Hastisaila-poora is Kurunaigalla : Jayawardhanapoora is Kotta : Siriwardhana-poora and Senkadagalla Nowera, are the former names of Kanda Nowera, or Kandi : and Maha-waalooka Ganga is the Mahawelliganga river.

Owing to this peculiarity in the native languages, almost every sovereign is designated by more than one appellation; and it requires much patient investigation to identify the ancient names of innumerable tanks and other ruins, scattered through the present deserted parts of the island, with those they now bear in the vernacular dialects. We are ourselves augmenting this confusion of names, by pursuing the same course, in many instances in which the meaning of a proper name is obvious. —Instead of adopting the native designations, we have given to provinces the appellations of Seven Korles, Four Korles, and Three Korles; and to mountains, the names of Elephant and Yam rocks, and Peacock mountain &c.

The ancient measures of distance and space, quoted in the epitome, are the following—the yoodoona equal to 4 gows; the gow equal to 4 batackmas; and an hatackma is considered to be about one English mile. It is, however, rather the distance that can be walked within one Singhalese hour (24 minutes) at the ordinary native travelling pace, than a given measure of distance. Hence an hatackma is found to be much longer in the level, than in the mountainous parts of the country. A cubit, or rather what is called a carpenter's cubit, is found to be equal to 2 feet, 3 inches.

Anooraadhapoora.

I am indebted to Lieutenant T. Skinner, who has been recently employed in tracing a carriage road from Aripo to Anooraadhapoora, for a plan of the central parts of that once splendid capital, with sections and elevations of the most conspicuous of the ruins which still exist. Had I obtained this useful document earlier, I should have noted in the foregoing epitome all the remains of the former magnificence of that ancient metropolis, of which that officer has given sketches, and which are likely to attract the notice of future travellers. The instances in which the dimensions of those edifices have been stated by me, as recorded in the native histories, are however sufficiently numerous to show the accuracy of those records, and to prove the absence of all exaggeration, in the descriptions they contain.

"Lieutenant SKINNER makes the Jaitawanaaraamaya daagoba, in its present dilapidated state, 269 feet high: the historical account makes it 140 cubits, equal to 315 feet. The Abhayaagiri daagoba, deprived of its spire and pinnacle, he makes 230 feet: according to the native account, it was the highest of all the daagobas, and measured 180 cubits, equal to 405 feet. The remains of Ruwanwelli daagoba now measure 189 feet. By the native account, it was 120 cubits or 270 feet high.

The side of the square within which the 1600 stone pillars of the Lowa Maha-paaya stand, Lieutenant SKINNER found to be 234 feet. The historical account makes it 120 cubits or 278 feet, which included the terrace, or raised ledge, usually attached to the ground floor of all extensive Kandyan buildings, proportioned always in depth to the projection of the roof it is protected by. This building is stated to have been in height also 120 cubits or 270 feet, and to have contained nine stories. The upper stories were constructed of timber. During the thirteen centuries that Anooraadhapoora was the seat of Government they were renewed several times; being on one occasion reduced to five stories. This edifice was probably constructed in the form of the Chinese pagodas.

Lieutenant SKINNER'S plan is on too limited a scale, to admit of the delineation of the city walls, which are said to have encompassed an area of 4 square gows or 244 square miles—that area being a square, each side of which was 16 miles long. That officer notes, however, "that the wall described to have surrounded the city, is to be seen near Alliaparté, running north and south, and forming the west face. Alliaparté is about 7 miles from Anooraadhapoora, which confirms the account written of the extent of the wall. Mihintallai being about the east face. I had not sufficient time to make a minute exploration. The old place was situated about ½ of a mile N. W. of Lankaraamaya, the foundations of the walls are so perfect, that the ground plan may be traced throughout; the stone canoe 63 feet long, tanks, elephant stables &c. are to be seen, as described in their history. The new palace built by Saali Koomaaraya, the disinherited son of Dootoogaimoonoo, is situated in a N. W. direction from the Maha wihara. I had no time to survey either the one or the other. The present new road passes through the ruins about ½ mile from the Lowa Maha Paaya."

Dr. DAVY'S is the only history of Ceylon published since the acquisition of the Kandyan Provinces. That Gentleman had not visited Anooraadhapoora, and the short account he gives of it, is contained in the following note.

"Anooraadhapoora, so long the capital of Ceylon, is now a small mean village, in the midst of a desert. A large tank, numerous stone pillars, two or three immense tumuli, (probably old dagobahs) are its principal remains. It is still considered a sacred spot, and is a place of pilgrimage. This information was collected partly from the natives, and partly from an officer who visited it during the rebellion."

The only detailed notice of this ancient city that has been published, as far as I am aware, is the one contained in the Colombo Journal of the 24th November last, which gives a lively and minute account of some of the most remarkable ruins. I have extracted the following passages as more particularly relating to that portion of them which are mentioned in my epitome.

After describing the state of some enbankments, the article proceeds:

"We shall now return to the Lowa Maha Paya we have before alluded to. These ruins consist of 1600 stone pillars forming nearly a square of 40 each side, the length of these pillars appears once to have been equal, and even now they only differ by a few inches. They are generally eleven feet in height, and those in the centre, corners, and gate-way (in the centre of the front of the building) two feet square. The rows of pillars are parallel and at right angles to each other, but are not equidistant. The distance between the rows varies from 2½ to 3½ feet. The priests from ancient writings state, that these pillars once formed the basement of a structure of nine stories. Without going so far, it is reasonable to imagine that these pillars were built upon. If they had merely supported a roof, the rooms would have been of the most paltry dimensions, and light would have been nearly excluded, except from the outer apartments. Most of these pillars are still standing, but they have not been so carefully chiselled or squared as the pillars scattered in their vicinity.

"Adjoining these pillars, and almost at right angles to their front, stands the Maha Wihare, or great temple—'t is enclosed by a wall forming a rectangle of 115 yards by 72. There is a gate, and a small entrance lodge, about the middle of this wall, to which stone steps lead. The angles of these steps are in perfect preservation, and the basso-relieves on their depths, and on the stones in the landing-places, are almost as well defined as if fresh from the sculptor. The elephant, horse, lion, and ox, are here represented with very considerable fidelity and spirit. Some of the small ornaments in stone are also in admirable taste. About the centre of the rectangle we have mentioned, is a plateau of about 6 feet in height, and it is on this that the sanctum of the temple is reared.

"On one side is an open bath formed of large cut stones, and a large figure of Boodhu formed of brick covered with chunam looking into it. The sculpture of this temple to which we have alluded is all that is to be commended about it. A few priests are still attached to it, but they seem poor and their establishment altogether is paltry.

"To the north of these ruins at various distances within a mile, are six dagobas—the most remarkable structures certainly in the vicinity of Anarajahpoora. The effect of the proportions of these buildings exemplifies, in a very remarkable, manner the truth of an observation of Burke's in his treatise on the sublime and beautiful, viv.—that "height is infinitely more imposing than breadth or length." The dagobas appear to be at least the height of the diameter of their bases, whereas we are informed that, from an accurate measurement, their height is just equal to half such diameter. Each dagoba may indeed be considered as half a sphere with a spire built upon it. The height of the two larger ones is about the same, viz. 270 feet. They are solid structures of brick, at one time covered with chunam, which however has fallen off from the whole of them, except Lanka Rama.

"These dagobas are built in the centre of two squares, the inner one, which is paved with large stone slabs, raised some feet above the outer.—They are approached by a flight of stairs, which lead through a small building supported generally by stone pillars and roofed and tiled. These roofs are in some instances composed of curiously carved rafters of wood, apparently of a much later date than the dagobas themselves.

"We know of no better mode of conveying to our readers an idea of the magnitude of these buildings, than by stating, that the solid contents of one of the largest, that of the Jaitawanaaraamaya, must be about 456,071 cubic yards, and that with the materials with which it is composed a wall of brick might have been constructed 12 feet in height, and 2 in breadth, upwards of 97 miles in length. This, however, will not convey an adequate idea of the expenditure of labor, which the construction of the dagoba must have required, unless we also take into account the cost of raising the materials, as the building advanced, and which must have formed a very considerable item in the expense.

"The sides of these buildings are at present free from jungle, one of them having been lately cleared by some priests. However magnificent the larger ones may appear, they probably yield in interest to the smaller ones of Thupa and Lanka Rama. About a third of the former has fallen, the latter is in good repair, except one crack from the top, and is still covered with chunam. These two buildings are surrounded by three or four rows of concentric stone pillars, about one foot square and twenty in height. In the inner circle, the pillars are placed about 2 feet from each other. Many of them have fallen and others have declined considerably from the perpendicular. These pillars, from their slender proportions, recall to mind the arekanut tree, and the style of architecture, although singular, is extremely graceful."

Mihintalai.

"The rocky mountain of Mihintalai is situated on the east, about eight miles from the centre of Anuraadhapoora; and was either included within, or formed part of the walls of that city. The extent of labour bestowed, and different stages of decay visible

on the ruins at Mihintalai, even in the steps cut in the solid rock, confirm the accounts given of them in Cingalese history, and render probable the traditions which connect the sanctity of this place, with the visits of Bhoodoos who preceded Gautama.

The great number and breadth of the steps leading up to Mihintalai, and the summit, (where the Atta Dagobah stood) particularly attract attention; the Dagobah containing the Aurna Roma, the Ambastella Dagobah, and the perilous bed of Mihindoo, situated on a pinnacle, and overhanging a precipice, are amongst the monuments which procured for Mihintalai, the name of Solosmastaana."

Diggaanakhya.

The following note in Mr. Bertolacci's history gives an account of some ruins near Batticaloa, the description of which answers to Diggaanakhya, or Diggaawewe, founded by Saddaitissa, in the second century before the birth of Christ.

" There is a pagóda forty miles south of Batticaloa, in the centre of a very thick forest. It was unknown to Europeans, until discovered by Mr. Sawers, Collector of Batticaloa, in the year 1810. I should be at a loss in what era to class it. The size of the building is gigantic; and the prejudiced natives report that it was erected, many thousand years ago, by giants ten cubits tall. The cone forming the pagoda is entirely covered with brick and mortar; its basis is about one quarter of a mile in circumference, and the top and sides are now planted with large trees that have fixed their roots in the ruins, and, elevating their heads fifty and sixty feet high, shade this little hill, raised, as is said, like the Egyptian pyramids, in honor of the dead. The difference between the pyramids and the Boodho pagodas of which this is said to be one, is, that the former are supposed to be the tombs of whole families of royal blood, or at least a repository of the entire remains of one dynasty; while within the foundations of the latter there is laid but a small piece of Boodho's bones. And certainly, if there is actually a part of his bones, as is insisted on by the Boodhists, in every pagoda, those fragments, must of consequence be very small."

" The pagoda which I am describing is surrounded by a square enclosure, a mile in circumference, consisting of a broad wall made of brick and mortar, and having within it a number of cells. The entrance to this enclosure is through a colonnade of stone pillars, about ten feet high"

" Near this pagoda are seen the ruins of another large building of the same materials. Some of the natives report that it was the palace of a king, erected many years after the pagoda; but no rational account of the time in which these works were constructed, or by whom, has hitherto been obtained."

Seegiri.

I am kindly permitted by Captain Forbes of the 78th Highlanders, to make the following extracts from a journal of his travels in Ceylon, which contain an account of the present state of Seegiri, built in the fifth century. The many valuable drawings executed by that officer, admirably portray the varied scenery of the diversified character of the country; and depict the many ancient ruins in this island, with an accuracy and fidelity which no written description can possibly convey to the mind,—specially as regards the peculiar character of oriental scenery, and oriental architecture,

"A small part of the tank still contains water, and reflects the bare, overhanging sides, and brushwood-covered summit, of Seegiri."

"To form the lower part of this fortress, many detached rocks have been joined by massive walls of stone, supporting platforms of different heights, which are now overgrown with forest trees. Having passed these, we saw (at a considerable height above,) a gallery, connecting two elevated terraces formed at opposite ends, and half way up the rock."

"The ascent to the gallery has been by small steps cut three or four inches into the rock; some square holes visible above, have probably contained supporters for a platform projecting over this precarious pathway.

"The gallery has been formed by cutting grooves in the rock where it was not quite perpendicular, and these served for the foundations of the parapet wall and floor. About seventy yards of this gallery remains entire; and its preservation may be attributed to the excessive heat (increased by reflection from the rock) preventing vegetation. At one place, where a cascade appears after rain, water was dropping from the overhanging rock; affording good reason to credit the tradition, that a tank still exists on the summit."

"In many of the detached masses of rock which form part of the ramparts, tanks have been cut; their shape is rectangular, and general size from twelve to twenty feet in length."

"On the plain towards the south west, stood the palace, surrounded on three sides by a moat, faced with stone. The tank of Seegiri has been very large, and the only breach in it might be easily repaired."

"Having formed my arrangements when uncertain whether the Ingiri of the Ceylon maps was what I now found it to be, the Seegiri of Cingalese history, we were reluctantly obliged to postpone further examination, or an attempt to reach the top of this extraordinary fortress."

Pollannaroowa.

The only published account of Pollannaroowa is that which appeared in the Ceylon Gazette of the 1st October 1820, which was taken from a journal kept by Lieutenant Fagan. Those details are too diffuse for insertion here. The following par-

ticulars, as well as the preceding description of Mihintalai, were given to me by Captain FORBES, whose previous general knowledge of the subjects he was investigating, always enabled him to make more accurate enquiries, in the progress of his researches.

"The temples and buildings at Polannarowa, are in much better preservation than those at Aneoraadhapoora, but cannot be compared to them in point of size. The extent of the city also corresponds with the diminished splendour and population of Ceylon in the twelfth century, compared with what it was in the first century of the Christian era; at which time the walls of Anooraadhapoora were completed.

"In several of the buildings at Polannarowa, the proper arch is to be found *in form*, but the principle of it does not appear to have been understood; as in general the side walls, whether of windows or chambers, approximate, by each line of bricks projecting a little beyond the lower one, and leaving but a small space, which has been filled up on the principle of the wedge.

"The section of a large building constructed in this way, would resemble a parabolic curve."

"The most remarkable building at Polannarowa, is the Jaitawanaraama, into which you enter between two large polygonal pillars; these form the termination of the two side-walls of an exterior chamber. The interior apartment, is much broader, and opposite to the entrance is a figure of Gautama Bhoodoo about fifty feet in height. On the outside appear two rows of gothic windows; the upper row is closed, and appears always to have been so. The walls are of great thickness, built of brick, and at one part having a moulding of stone like a veranda: the height of this building is about fifty feet and the pillars are neatly ornamented."

"The Jaitawanaraama is said to be an exact resemblance of the residence of Gautama Bhoodoo at Sewatnowera in Kosolratta."

"On a mound opposite to the entrance of Jaitawanaraama, are a number of stone pillars, the remains of the Gamsaby Mandapa."

"From the face of a long and perpendicular rock, three gigantic figures of Bhoodoo have been formed; they are in the usual positions, sitting, standing and reclining; the last, upwards of forty feet in length. Between the sitting and standing figures, the Isuramuni or Kalugalla wiharé, has been cut in the rock; and in this temple part of the stone has been left, and shaped into the figure of Bhoodoo on a throne. The two pillars in the front wall, are also part of the solid rock.

The Dalada Malegawe (palace of the tooth) is a small building of excellent masonry, and neat architecture; it is built of hard stone, which retains the admirable sharpness of the original cutting; the roof is flat, and formed of long stones."

"Thuparaama, more commonly called the Rankot dagobah, is the highest at Polannarowa. Around the base, but forming part of the Dagobah, are eight small chapels, and between each, an ornamented projection." "Its height from the platform is now 159 feet, and like the other ruins, it is covered with large trees, and creeping plants."

"The Sat Mahal Prasada is a handsome pyramidal building. There is nothing remarkable in the ruins of the Watté dága, Poeyga, Lanka Raama, Meresawatte, Keree Wiharé, and several other religious buildings which we visited."

"The Banagé is encircled by a fence of curious construction; in which the two lines of longitudinal bars are of stone, as well as the pillars."

"The palace of Mahalu Praacrama Bahu, is situated on the borders of the Toopawewa tank, the waters of which, were carried through the buildings, and poured (by an ornamented spout) into the king's bath, which is a large circular place built of hewn stone.

There are two stones, covered with inscriptions, one of these neatly ornamented is twenty five feet in length, and four in breadth. The characters are small and beautifully cut, and for the most part Cingalese; the subject principally treated of, is the reign of the King Kirti Nisangha."

Tanks and Canals.

Mr. Bertolacci and Dr. Davy give the following descriptions of the great tanks, or rather lakes, in the north east quarter of the island, which, with the many canals, whereby those reservoirs were fed, were commenced in the third and continued to receive improvement till nearly the end of the thirteenth century.

"But there are ruins in Ceylon which seem to claim a peculiar right to greater antiquity than any of the two already mentioned, from the circumstance of their having on them inscriptions in characters which are now unknown. One of these inscriptions is to be seen on a stone now lying near a temple at Bentotte, on the road between Colombo and Point de Galle. In this most ancient era we must place the surprising works constructed round the lake of Candeley, distant about sixteen miles from Trincomalie. This lake, which comprehends nearly fifteen miles in circumference, is embanked in several places with a wall of large stones, each from 12 to 14 feet long, broad and thick in proportion, lying one over the other in a most masterly manner, so as to form a parapet of immense strength. At what time, or under what Government, this surprising work was constructed, there is no satisfactory account to be obtained, but its magnitude evinces a very numerous population with a strong government possessing the power of putting it into action, and of leading its strength and industry; and exhibiting at the same time a degree of civilization from which the present inhabitants are far removed. That part of this majestic work particularly deserves attention, where, by a parapet of nearly 150 feet breadth in the base, and 30 in the summit, two hills are made to join, in order to encompass and keep in the water of this lake.

"In this work we find, then, the incontestable signs of an immense population and an extensive agriculture. It is, apparently, the most antient of all other works extant in Ceylon; so antient that it cannot be traced to any of the governments or kingdoms of the Brahmans. We must therefore say, that the further back we go towards the remotest antiquity, we find this island rising in the ideas it impresses upon our mind, respecting its civilization and prosperity."—*Bertolacci.*

"The lake or tank of Minere is a very interesting object. Its great size, fifteen or twenty miles in circumference, entitles it to be called a lake; but, as it is artificial, its waters being kept in by an embankment, it is strictly a tank. The embankment is about a quarter of a mile long, and about sixty feet wide at its top. In general it is overgrown with forest trees and thick jungle. Judging from those parts of it which are not thus concealed, it is made of stones of moderate size."

"About six or seven miles on the road (from Minere) we crossed a pretty extensive plain. On the left it had very much the appearance of a morass, and covered with long grass four or five feet high. On the right, this plain is bounded by jungle, in which, on our return, I accidentally discovered a great embankment, (Kowdella) exceeding in magnitude that of Minere. The mouth of the outlet of the old tank is a massive work, and still nearly in perfect preservation. It is a square well, with walls formed of large stones, some of which are twelve feet by four, neatly cut, and most nicely adapted to each other—to use a technical phrase, "rabbited together."

"The lake or tank of Kankelle, which is close by, is a great work, and the best example of the kind of work, that I have ever seen. The lake is about 3 or 4 miles in circumference, and, like that of Minere, skirted with green plains. The embankment by which the water is confined is a mile and one-third long. It extends nearly in a straight line, from a rocky hillock at one extremity, to a high ledge of rock at the other. Its perpendicular height may be about 20 feet; at its base, it may be a hundred and fifty or two hundred feet wide. Its face towards the lake is naked, sloped at an angle of about 45°., and composed of stones that rise one above the other like steps. The stones are of the same size nearly; from two to three feet long, about two high, and from one to two wide. They are of the same kind as the adjoining rock."—*Davy.*

Canals and Water Courses.

In exploring the course of the Walawy river, from the mountains to the sea, in January 1825, I came on the traces of a considerable canal bed, from that river at the falls of Kaloototta, for the supply of the great Pandicolom tank, situated on the left bank of the river, near the limits of the old Kandyan territory. With the exception of this single instance, I had not met with any European notice of the ancient canals,

or water courses, till R. Brook Esq. was employed, in the early part of this year by Government, in exploring the course of the Mahawelliganga.

The use of locks, for the elevation or depression of the level, and of aqueducts or embankments for abridging the length, of canals, appears to have been wholly unknown to the natives. All the water courses and canals are consequently extremely tortuous. Under the most favorable circumstances, their length is double, and in some cases is equal to four and five times the direct distance. Judging from these peculiarities, and forming a conjectural opinion, in each instance, of the nature of the country, a canal from Elleharra to Kandelly would exceed one hundred miles—from Kalaawewe to Anooraadhapora, sixty miles—and from Kalootootta to the Pandicolom tank, thirty miles.

Before I make any extracts from that gentleman's interesting report, I give the following literal translation from the Maha Wanse, which contains an account of the principal canals in the reign of Paraakrama, in the twelfth century—when they were brought to the highest state of perfection. The ambition and vanity of that sovereign made him change their names, giving them the appellations of the great rivers of Dambadiva, and calling the lake he formed, after himself "the Sea of Paraakrama."

"The King (Paraakrama) formed the deep canal called Makara-ganga which flowed from the Makara outlet of the Sea of Paraakrama: from the same sea, the great canal Haima-wattee flowing to the Maha-maiga-warna; from the outlet called Saman-mal, the canal distinguished by the name of Neela-wahenee: flowing from the outlet called the Keela-kara-oodeyaana, the Salala-wattee canal: flowing from the outlet celebrated under the name of Waitra-watee, the Waitra-watee great canal: from the southern outlet, the Toongha-badhra canal; flowing from the Mangala outlet, the Mangala-ganga canal: flowing from the eastern outlet, the Champaa canal: flowing from the same sea to the Poorna-wardhana tank, the Saras-wastee canal: flowing westward of that (Saras-wastee) canal, the Waima-wattee canal: the Yamoonā canal flowing westward from the Poorna-wardhana tank: from the same tank, flowing westward the Sarabhoo canal: flowing through the centre of the Laxa-oodeyaana (garden) the Chandra-bhaaga canal: flowing by the Jaitawana-wihare, the Narma-daana canal: from that canal, flowing northward, the Naran-jaraa canal: from that (Poorna-wardhana) tank, flowing northward, the Bhaagee-rittee canal: from the Aimbalawa tank, flowing north, the Tamba-parna canal: from the Maha-welliganga river, flowing westward the Acheera-wattee canal (for the purpose of) averting famine for ages: from that canal flowing westward the Satarundhana canal: flowing north, from that canal, cleansing and supplying water to (the city?) the Nervaida canal. From the same Acheera-wattee canal, flowing west the delightful-clear-water canal called Seedaanee: from the southern outlet of the great Minairiya tank, flowing southward the

Kaalindoo-maatreekā canal. In like manner, from Giritalē a'ka tank, flowing to the Kandura-wada-mannā tank, the Kaa-wairee-canal: from that (Kandura-wada-mannā) tank flowing to the Ari-mardana Wejaya tank, the Soowma-watee canal. This king (also) formed the Goodaa-vairee canal, from the Karaganga to the SEA of PARAAKRAMA. This martial sovereign (likewise) repaired the long neglected Jaya-ganga canal, flowing from the Kalaa-wewe tank (15 miles north of Damboolla) to ANOORAADHAPOORA."

It is no where specially stated in the historical records, that any of these canals were navigable—but it is the general opinion and belief of the natives, both of the learned, and of those residing in the neighbourhood of these works, who have derived the information entirely from tradition, that the principal canals, which received the names of rivers, were navigable for canoes, as far as Ellahara on the Ambanganga. The "SEA of PARAAKRAMA" with its embankments of many outlets is yet unknown, or at least unnoticed. Whenever it is discovered, it will probably be found, like the bed of the former Kalaa-wewe lake, to be a forest, in no respect differing from the rest of the wilderness, in which it is situated. I crossed the Kalaa-wewe, in my way from Damboolla to Wejittapoora. The part of the road which traversed the dry bed of the tank was about 5 miles long. From the information collected hastily on the spot, I estimated, conjecturally, that the tank when full must have been from 25 to 30 miles in circumference. Captain FORBES, who was then with me, has crossed the tank since, in another direction, and is of opinion, that I have greately underrated its extent.

At Wejittapoora, I found the remains of the fort celebrated in the native history, for the seige it underwent, during the wars of Ellaala and Dootoogaimoonoo, in the second century before the birth of Christ. The ground plan of the works, and of the moat round them, was distinctly traced; and heaps of bricks are still to be found, which prove that it was not a fortification hastly thrown up.

It is to be regretted that Mr. BROOK's report has not yet been published. My extracts from it must necessarily be brief. In his progress up the river, from Trincomalie to Kandy, he came on the Hundooogannaawa canal, cut by king Uddiya, in the tenth century.

"At Alligama, (he says) the canal which had been mentioned to me as cutting off the rocks about Pangragama, was running immediately over head 80 or 90 feet above the river. It appears that this canal, or water course, was cut by the orders of a Kandyan king. It commences at a small cataract, 8 miles above Pangragama, and runs on the side of a long hill, and after skirting extensive paddy plains, it terminates opposite to Pangragama. I traced it for about three miles from its junction and found it 6 to 9 feet wide, and the water running slow. It appeared much pains had been taken in some places to cut it. The vidahn of Pangragama informed me that this water course, in consequence

of being neglected, was now of little use, but formerly during the Kandyan Government, it was much deeper, wider, and taken great care of."

Mr. Brook returned to Trincomalie, "through Tamankaduwa, in the directton of the Ambanganga and Mahawelliganga." It is from his journal of that route, that he has obligingly permitted me to make the following extracts.

"Ellaharra is distant about nine miles from Nalanda—it is a large village containing about 50 families. The Ambanganga about 2 miles from the village has been checked and directed inland, for the purpose of feeding several reservoirs or tanks. This conductor or canal passes through the village, and the water in it was running s'rong. This stream is 6 to 15 feet wide, and 2 to 3 deep, during the time the Ambanganga is at its lowest state, but when the river rises the stream is wider and deeper, formerly it was much more so,

"I examined the canal about four or five miles from its commencement, where it was dry; the bed of it was 25 to 30 feet, below the banks, and the earth which has been taken from the canal is conspicuous in large mounds close to it. It is the superstitious opinion of the inhabitants about here, that this canal was cut by people of 40 feet stature, at the time the Minnery, Kandelly, and other tanks were formed: that it was so deep, an elephant could not ford it, and from what I could judge, I should suppose this canal to have been 5 to 15 feet deep, and 40 to 100 feet wide. The jungle has grown in the canal, but not very thick, and might easily be cleared to enable a person to inspect it. The canal runs into Kondrawawe tank, crossing in its way 6 rivers, which formerly were dam'd across, and their streams directed into the canal. Water at present only runs in this canal from the Ambanganga, till it crosses the Kongatoo Oya (three quarters of a mile from Ellaharrah); here the dam that was formed across this river having broke, the water of the canal returns to the Ambanganga, and was running pretty strong down in that direction."

"Basin—At the commencement of the canal, or about 300 yards from the Ambanganga, a basin has been cut about 3 to 400 yards in circumference, said to have been excavated, when the canal was made; and no doubt was originally a harbour, for boats passing up and down. The basin is filled with slimy mud, and in my opinion would require little trouble to clear: it has also had a communication with the canal."

"Kondrowawe tank is about fifteen miles from Ellaharrah half way between that place and Minnery tank, it has a mound of earth on one side, but no sluices, and is about 2 miles in circumference,—the canal before mentioned runs from Ellaharrah into this tank, from which two others issue. The first to Minnery, to fill the tanks in that direction; the second to Girretille tank, and others in that line for the same purpose."

"Minnery tank, has a stone mound with two sluices through which the country as far and about Soungervilla is supplied with water, conducted by a canal which I crossed on my route in that direction,

and is that which falls into the Peereatory canal, one mile from Soungervilla. The inhabitants of this part of the country are entirely dependent with respect to the cultivation of their fields upon Minnery tank, and as it is only at present supplied with rain water, the inhabitants frequently suffer (from droughts) a failure, more or less, in a crop. They obtain but one a year; formerly when the tanks were constantly supplied with water from the Ambanganga, the country was cultivated at pleasure."

"Kowdella tank is 6 miles to the northward of Minnery tank, and is the largest in this part of the country, it being as extensive as Minnery and Kandelly tanks together. The high road passes over the mound of this tank, which is built alternately of stone and sand. It has three sluices through the mound, through which the water formerly flowed, and joined the stream from the Minnery sluices. Minnery and Kandellah tanks are united by a canal clear of their mounds, so that when the Ambanganga water had filled Minnery tank, it ran to Kowdellah, and so pass'd on to Kandelly tank, filling three intermediate tanks with mounds and sluices viz: *Pooleankadewatta, Addikore*, and *Permamadua*, tanks."

"Kandelly tank is small compared to what it originally was,—I walked along the inside of the principal mound which is about one and half mile long. The stones are simply laid in layers, one over the other; giving it the appearance of a flight of steps in a line perfectly straight,—there is not the least appearance of masonry or mechanic art in the formation of this mound (excepting the sluices). The stones are about the size that two men would carry, taken from the neighbouring hill, which are of themselves piles of loose stones. At the time I examined Kandelly tank, it was about one fourth full. It rises during the rains from its lowest state 10 or 12 feet at the mound, and issues through two sluices and runs to Tamblegam lake. The country about Tamblegam at this time was completely inundated by the water from this tank, though there had not been a shower of rain for several weeks. Thus shewing the great importance of such reservoirs—I examined the canal that enters Kandelly tank from Kowdellah. The wannyar of Minnery confidently asserted to me, that canoes and boats formerly went between Kandelly and Ellaharrah in that direction, and that it was the general opinion, that these tanks were formerly kept full with water from the Ambanganga; and I am fully of opinion that such a communication could again be opened with little expence, as masonry would not be required."

"Chenaganga—For two miles below Peereatory, the Mahawiliganga is from three to six hundred yards broad; it then divides itself into two branches, the right called Peerearganga (or large river) running to Korangemoney and out by the Virgel (which is the branch I came up by). I found it from 90 to 150 yards wide, winding with one or two very sharp elbow turns, and when the water is low, dry banks of sand exist at every turn of the river. The left branch of the Mahawilliganga, called Chenaganga, is nearly dry the whole way, when the river is low, and after receiving the Peereatory canal at Davadu, it unites with the Adambenaar stream at Peelade. This

branch of the Mahawilliganga (Chenaganga) is not so winding as the other, and on crossing it twice, to and from Catoopelane, it was 110 and 90 yards wide."

"ADAMBENAAR stream branches off on the left side of the Peerearganga, about one mile above Korangemony, and falls into the Mahawelliganga at Goorookelganga. The bed of this branch is lower than both branches of the Mahawelliganga, which river when low, and the left branch dry, runs from the right branch through Adambenaar, but when the Mahawilliganga rises, the water runs down the left branch; and when it arrives at Adambenaar, it turns into two streams, the right one falling into Peerearganga (or right branch) and the left down Adambenaar. So that when the river is low, Adambenaar receives water from the right branch; when the river is high, Adambenaar stream (as stated in my former report) runs over a rocky and confined bed about three miles from Goorookelganga. I saw this stream higher up, where the natives have thrown a dam across, and cut a canal above the dam, through Bambore to the Mahawilliganga, cutting off the rocky part, and it is in this manner, that the canals have been formed along that part of the country."

"A backwater to the Mahawelliganga might be easily made for navigation, from Goorookelganga to the junction near Dastote; as all the ravines have mud and sand beds, and are lower than the bed of the river. They have been cut, I think, to obtain water when the river is low—for when I came up it, I saw the people, in several places throwing dams slantingly across it, to direct water into these channels; and the river at that time was at its lowest ebb. A dam of this kind, made to force the water into the Peeratory canal, was obliged to be cut before my canoe could pass."

Lieut. ATCHISON, under whose superintendence the carriage road from Fort McDowall to Kandelly, or Dantalawa, has recently been traced and opened, came on the canal that flows into Kandelly, near that lake. That officer observes—

"About four miles from the tank of Dantalawa, or Kandelley, the road crosses a canal from 20 to 30 feet broad, formed by an immense embankment, thrown up on the lower side. This canal is said to be supplied by the waters of the Amban-Ganga—that river being dammed up, and turned into its channel, at Elleharra; feeding the tanks of Minery, and Kowdella, in its course to Dantelawa. My time was unfortunately too limited to allow me to take more than a cursory survey of its extent. By following it some distance towards its source, and down to its junction with the Talgaha Ella (a considerable river-course, also tributary to Dantalawa), and from the concurrent testimony of several intelligent head-men of those districts, I have no doubt it was constructed for that purpose. These large tanks, numerous smaller ones, with ruins of fallen wihares, remains of deserted villages, and other remnants of antiquity, prove that the vast wilderness of beautiful and valuable forest trees, thro' which the new line of road passes, heretofore supposed a trackless desert, obnoxious to the existence of man, and destitute of water, and inhabitants, once contained a considerable population by whose labours an extensive tract of irrigated lands was regularly cultivated."

Bridges.

Bridges are but casually noticed till the reign of Prakrama Bahoo, at the end of the thirteenth century. The dimensions only are given, without describing the materials of which they were constructed, though it is specifically stated, that elephants passed over them. The bridge of the greatest recorded magnitude was in the southern part of the island "280 cubits (630 feet) long to lead to Saalagama," which was probably over a swamp or arm of the sea, no river being noticed. The next in size was 86 cubits (193 feet) long across the Kalooganga, on the road from Adam's peak to Bentotte. As no remains of these bridge are now to be met with, it is reasonable to suppose they were built of timber. But the bridges from the capital to the seaport of Mantotte appear to have been constructed of masonry. Knox in his flight in 1679 from Anooraadhapoora, to Arippo, along the bank of the Malwatte Oya, came upon the ruins of some of these bridges—he says,

"Here and there by the side of this river is a world of hewn stone pillars, which I suppose were formerly buildings—and in three or four places, are the ruins of bridges, built of stone. Some remains of them still stand on stone pillars. In many places are points built out into the river like wharfs, all of hewn stone; which, I suppose to have been built for kings, to sit upon for pleasure. For I cannot think, they were ever employed for traffic by water, the river being so full of rocks, that boats could never come up into it."

I must again refer myself to my friend Captain Forbes, for a more precise description of one of these ruins, on the Kalawa Oya, which he came upon, in his journey from Kurunaigalla to Anooraadhapoora in 1828,

Yaccabendipalam.—"Near where we crossed the Kalawa Oya, are the remains of a stone bridge consisting of a pier of considerable length, projecting into and contracting the stream, which was both broad and rapid. The stones are from 8 to 14 feet in length, laid in regular lines, and some are jointed into one another; each course recedes a few inches from the edge of the one underneath; and this form while it offers less direct resistance to the current, gives additional strength to the building. The end of the pier has been swept away, but the extremity of what remains was 18 feet above the water, and 6 above the causeway.

In the rocks which form the bed of the river, we could distinguish square holes where pillars had been placed, and the bridge has been completed by laying long stones or beams of wood on these, so as to connect the different parts of the structure.

There is reason to suppose the bridge was built by Mahasen, and that the rapid river has fretted and plunged against this artificial barrier for 1500 years. A little way farther down the river, can be traced the site of another bridge, which appears to have been constructed on the same plan, but either at an earlier period or of less durable materials.

At the Kalawa Oya I first perceived instances of what on my arrival at Anuraadapoora proved to be general; that the large stones had been split by wedges, and any farther shaping or ornament had been done with chissels. Thus we find the natives of Ceylon 2000 years ago used those expedients for procuring large granite pillars, and shaping their ornaments, which have only been introduced into Britain in the nineteenth century."

Shipping and Commerce.

The native authors of the historical works of this island having been exclusively budhist priests, who were debarred from all secular pursuits, and resided chiefly at the capital in the internal provinces, the notices of the shipping, and the trade and commerce of the country, are extremely scanty. Ships are only mentioned in the instances in which missions have been sent to the Indian continent, or the Eastern peninsula, either on political embassies, or for the purpose of conveying to this island the betrothed princesses from the Indian courts, which usually supplied the consorts of the sovereigns of Ceylon. The expedition against the king of Arramana and Cambodia, in the reign of Paraakrama Bahu, is described in some detail; and it is there stated that "several hundred vessels were equipped for that service in five months;" which at least proves the existence of the means of providing a considerable extent of transport, of a description fitted to cross the bay of Bengal.

Population and Agriculture.

In the days of its prosperity, a large portion of the population of Ceylon appears to have been composed of migratory foreigners from the Indian continent, who passed under the general appellation of Malabars. Bound by no national tie to the institutions or the religion of the land, and, in general, possessing no property in the soil, those foreigners always hoped to benefit by every commotion in the state; and eagerly lent their aid to shake the stability of the ruling power, or to destroy the security of property. Hence the extraordinary success that attended the attempts made by adventurers to usurp the throne, whether by foreign invasion, or internal revolt.

The general character of the population was unquestionably agricultural; and on the successful pursuit of agriculture, their support and subsistence entirely depended. The nature of that agriculture required the means of unfailing irrigation, which led to the construction of the great tanks and canals before noticed; besides innumerable smaller tanks, which are to be found in all the districts below the mountains. On a close inspection of these works, it will be found that they are built on very defective principles. There is not a single tank or canal in the island, which is provided with an outlet for the escape of its *superfluous* water, which is efficiently secured with masonry. Consequently after the heavy bursts of weather, which usher in the rainy season within the tropics, the embankments of these tanks and canals were frequently overflowed and broken through. As the accident always occurred at the height of the rainy season, the means of retaining the water requisite

for raising a crop that year, was generally lost. If the authority of the ruling power at the moment, was not equal to the command of the labor that would repair the injury in time, the loss of a second crop was the result; which rendered the dispersion of the population that subsisted on the produce of that extent of irrigation inevitable, in order to avoid the famine and consequent pestilence which ensue in all Asiatic countries, from the extensive failures of the rice crops.

I believe the only two great tanks which have their embankments perfect, are the Kandelly and the Minnairia lakes. The preservation of the former is to be attributed to the existence of an elevated natural outlet at either end of the embankment, the bottom of which consists, fortunately, but accidentally, of a description of soil which is not worn away by the rush of water over it. The preservation of the latter lake is owing to there being a great extent of low ground at the back of the tank, over which the accumulated waters of the rainy season spread, without rising to a height to surmount the embankment. If by any exertion of power, or by any outlay of capital, all these dilapidated tanks and canals could be repaired, and a population equal in extent to what formerly existed in Ceylon could be induced to resort to it again; and yet these works of irrigation were restored on the same defective principles that were applied by the native powers, either the continuation of that population in the island would render a similar outlay of capital or labor after every unfavorable rainy season necessary; or that population would again be dispersed, from the want of means of subsistence, occasioned by the dilapidation of those works of irrigation.

It is to the circumstance, then, of a large portion of the population of this island having consisted of migratory foreigners, whose subsistence depended on a precarious means of irrigation, that I attribute the rapid depopulation of the northern parts of this island, as soon as political events removed the seat of the government from those provinces to the southward: thereby withdrawing the power that controuled that population, and made its labor subservient to the preservation of the works on which its own existence depended.

Kandy, *4th December*, 1832.

APPENDIX TO THE EPITOME.

TRANSLATION OF INSCRIPTIONS.

APPENDIX.

TRANSLATIONS OF INSCRIPTIONS,

WITH AN INTRODUCTION BY THE HON. GEORGE TURNOUR, ESQ.

Since the publication of the "EPITOME of the history of CEYLON," in the ALMANAC of last year, I have received from Captain FORBES the historical inscriptions engraven on the stone slabs at Mihintele and Pollonnarroowa, and on the rock under which the great temple of Dambulla has been built; and as I am requested to contribute, for the ALMANAC of next year, such further illustrations of general interest as will serve to corroborate that sketch of the local history, I have had translations made of those inscriptions, in elucidation of which I offer the following observations.

I cannot, however, avail myself of the materials obtained through Captain FORBES' researches without again acknowledging the obligations I am under to him, for the unreserved access he has allowed me to have to the results of his successful exertions to verify the authenticity of the native annals. More than seven years have elapsed since I first imparted to him the discovery I had then recently made, that the despised records of this Island contained a *connected* history, extending back to so remote a date as nearly six centuries before the birth of Christ. Shortly after this, I commenced the translation of the MAHAWANSE, which I only carried to the 10th chapter, when I heard that that task had been already achieved in England, and that the work was ready for the press—which made me relinquish (as I have already stated) the project I had then embarked in. I consequently merely took a few notes in the course of my subsequent reading of the remainder of that work This accounts for my having borrowed (limited as I was as to time,) so much more from the less authentic Singhalese works, in compiling the Epitome, than from the MAHAWANSE itself. Since my removal to Kandy, more than five years ago, from want of leisure, I have scarcely referred to a native book. During the whole of this period, Captain FORBES' has been zealously engaged in his researches. In the course of his enquiries into the portion of the history of Ceylon anterior to the Wijayan dynasty, and connected with the Budhas of this

kulpa, who preceded Goutama, (which I left wholly untouched) he has ascertained that many satisfactory data connected with the history of that still remoter period may yet be gleaned from the native annals; and he has succeeded in defining and establishing several interesting, but hitherto disputed points, as to the locality of the scenes and acts recorded in the fragments of the Ramayuna, which are extant, or orally traditional, in Ceylon, by having identified, in various parts of the Island, the places named in the account there given of the flight of Seeta. I have recently met with an unexpected corroboration of the correctness of his opinons, in the narrative of the travels of a Fakeer * in the middle of the last century, published in the 4th vol. of the Asiatic Researches. I make the following extract from that paper, as it moreover confirms the native report, that there is another plain caled the Bhoput Talawa, near Nowera-Elliye, still unexplored by Europeans; and as it invests that popular convalescent station with additional interest, from its having been ascertained by Captain Forbes that the "Seeta Koond" is situated in the neighbourhood of Nowera Elliye, and that some of the other incidents of interest narrated in that poem, also occurred in that vicinity.

"From Jaggernauth our traveller returned by nearly the same route to Ramisher *, whence he passed over into Silan, or Ceylon, and proceeded to its capital, which, some he observes, call Khundi, (Candi) and others Noora; but that Khundi Maha Rauje is the Prince's designation; and that further on he arrived at Catlgang, † on a river called the Manic-gunga, where there is a temple of Cartica, or Corticeya, the son of Mahadeo, to which he paid his respects, and then went on to visit the Sreepud, or "the divine foot," situated upon a mountain of extraordinary height ‡; and on one part of which there is also (according to this Fakeer's description) an extensive miry cavity, called the Bhoput Tank, and which bears also the name of the Tank of Ravan, or Raban, (the b and v being pronounced indifferently in various parts of India,) one of the former kings of this Island, well known in the Hindu legends for his wars with Rama, and from whom this Tapu, or Island, may probably have received its antient appellation of Taprobane, (i. e. the isle of Raban.) But, however this may be, our traveller states, that, leaving this Tank, he proceeded on to a station called *Seeta koond*, (where Rama placed his wife Seeta, on the occasion of his war with her ravisher Ravan,) and then reached at length to the Sreepud, on a most extensive table or flat, where there is (he observes) a bungalow built over the

* The testimony of this Hindu is the more valuable, as the identification, of Ceylon with Lanka is not admitted by the Indian Pundits; or rather, to use Tod's words, it is "an idea scouted by the Hindus who transfer Lanka to a very distant region."

* Ramisseram.——† Kattragam.——‡ Adam's peak.

print of the divine foot; after worshipping which, he returned by the same route."

To revert to the historical inscriptions. They verify the chronology developed in the EPITOME with the utmost precision which could have been expected from them. Although Mr. UPHAM has been misled into the assertion (History of Budhism page 31.) that the Mahawanse contains "dates most carefully affixed to every transaction of the missions or promulgation of Budha's doctrines," there are but few dates given either in that work or in the Singhalese histories. No other mode therefore of adjusting the chronology of the native history could be had recourse to, than that of adding successively the number of years each sovereign has reigned, to any one of those given dates. As the fractional parts of the year are not generally specified with respect to the term of each reign, a progressively encreasing error must necessarily accumulate from one given date to another, when an opportunity is at last afforded for correcting the series of anachronisms. I consequently consider these apparent defects in the chronology of the native histories to be one of the most convincing proofs of their genuineness and authenticity; as they establish, beyond all possibility of doubt, the absence of any attempt to adjust the individual or collective terms of the reigns of the several kings comprised between any two given dates, to the full period embraced between them.

On many accounts, I have considered it desirable that these inscriptions, which are composed in the abstruse idiom and phraseology employed in regal and sacred documents, should be translated by a person who possessed a thorough knowledge, not only of that idiom, but of the doctrines, rites and ceremonies of Budhism. I therefore placed them in the hands of Mr ARMOUR, of Kandy, who both from his attainments as a Singhalese scholar, and from his long intercourse with the Kandyan priests, was the best qualified of any person I am acquainted with to execute the task. It is to him I owe the following able translations, which are rendered as nearly *verbatim* as the subjects treated of, would admit.

The inscriptions at Mihintele bear no date. They must have been recorded about the year of Budha 805 A. D. 262. From the inscriptions themselves, and on reference to the MAHAWANSE, I find that three princes of the Cshestria tribe, descended from Okaaka, and connected with the Lamini, branches of the royal family, whose domains were near Mayangahna in Bintenne, repaired to the court of the reigning sovereign, Wija Indoo, in A. D. 241. They were received into favor and appointed to the highest offices in the state, of which they availed themselves in the course of a few months to conspire against their benefactor, and to put him to death. One of these princes, Sangatissa,

ascended the throne, and retained the other two, Sirisangabo and Golooabhaa, in their high stations. Sangatissa was carried off within four years by poison, which was secretly administered to him in a jambo fruit, by the inhabitants of the western villages, to which the king was in the habit of making excursions, when he probably subjected those people to the extortions inseparable from the royal progresses of the olden times. Sirisangabo succeeded him in A. D. 246, who was a rigid devotee, and had taken the vows of the order *atta sill*—the ordinances of which, together with the observance of many rules of devotion and acts of self-denial, totally prohibited the destruction of animal life. It may readily be conceived that the feebleness of a government administered by so bigotted an enthusiast, soon led to anarchy. Crimes of the greatest enormity, committed with impunity, rapidly encreased in all parts of the kingdom. When the malefactors were brought to the prison of the capital, as the king's vow precluded the possibility of their being executed, they were secretly released at night after condemnation, and the corpses, furnished by the usual casualties of a populous city, were exhibited at the place of execution, on gibbets and impaling poles, as the victims of the violated laws. By these means, says the Budhist historian, a pious king successfully repressed crime, and yet gave the criminal time and opportunity to reform. The result, however, as might have been expected, was precisely the reverse of that representation. The whole frame of society was disorganized, and a famine, with its usual concomitant, a pestilence, combining with these public disorders, Golooabhaa, who then held the office of treasurer, easily wrested the sceptre from the weak hands which then swayed it. Sirisangabo offered no resistance. He privately left the city, taking with him, observes the historian, nothing but his "perankada" (water strainer,) which is used by all the devotees from the *pan sill* to the *atta sill* orders, to prevent the destruction of the lives of the animalculæ which they would otherwise imperceptibly swallow in drinking unstrained water. The MAHAWANSE briefly closes the history of this king by stating that, in his wanderings as an hermit, he met with a peasant, who shared his scanty repast with him. Wishing to reward this act of charity, and having nothing else to bestow, Sirisangabo by the supernatural power he had acquired by his life of piety, "*detached*" his head from his shoulders, and presented it to the peasant, desiring him to produce it to Golooabhaa, which he did, and received his reward.

The subsequent writers of the Singhalese histories, and the expounders of those histories to Europeans †, have unsparingly used their usual privilege of exaggeration and embellishment, in their accounts of the life and death of this idolized sovereign of Ceylon. They represent that the usurper Golooabhaa set a

† Philalethes, page 33.———Davy page 299.

high reward on the head of Sirisangaboo; and that many heads, obtained by murder and assassination, had been produced before the usurper, by persons who successively forfeited their own heads for the imposition they had attempted to practise. Serisangaboo, hearing of these enormities, resolved to put an end to them by sacrificing his own life. In this frame of mind, he met with a peasant who had fled from his home horrified at the suggestion of his wife, of destroying the king. He revealed his distress to his disguised sovereign. In order that the reward might be secured to this man, the king avowed himself, and with his own hands severed his head from his body. The head was produced to Golooabhaa, and the bearer of it was about to suffer as another imposter, when it sprung up, and self-poised in the air, addressed the usurper, proclaiming itself to be the head of king Sirisangaboo. The peasant is stated to have received his reward, and the head was buried with great pomp at Attwanagala, over which the usurper raised a dagoba, which is still standing.

This tissue of mystery and miracle admits of being explained in few words: Golooabhaa, on his accession, found himself opposed by the all influential priesthood, who were naturally enough attached to the deposed bigot. It became necessary therefore for the safety of the usurper, that he should finally get rid of the dethroned sovereign, and at the same time dispose of him in a manner least obnoxious to the priesthood—hence the private murder in the wilderness, and the subsequent pompous interment, conferred on the plea of the miracle performed at his death. Golooabhaa, however, notwithstanding these expedients, and though he performed many acts of ostentatious piety, failed in his efforts to conciliate the Church; in which, unhappily for him, a furious schism raged at that period. He continued consequently so unpopular with the priesthood that his son Makalan Detootissa, who attempted to pacify that schism, (the record of which pacification is contained in this inscription,) omits his name entirely, and dates the record in question from the 10th day of the 16th year *after* the accession of Sirisangaboo. For the purpose of defining his relationship to the royal family, he is compelled, in consequence of this omission of his father's name, to record that of his younger brother and successor, Mahasen. This pacification, however, only endured while Detootissa was sovereign. The devastations committed by the revival of the Wytooleya heresy are recorded in ample detail in the reign of his successor. Without this explanation, the Mihintelle inscriptions might justly be considered rather to impugn than to corroborate the correctness of the dates and facts given in the Epitome. The inference drawn from this inscription would naturally have been that Sirisangabo's reign extended to at least sixteen years, and that Detootissa and his younger brother Mahasen were contemporary rulers of separate portions,

or of subordinate principalities, of Ceylon. Whereas Sirisangaboo was dethroned, two years only after his accession, in A. D. 248, by Golooabhaa, who was succeeded, after a reign of thirteen years, by his son Detootissa. Consequently "*the sixteenth year after the accession of Sirisangaboo was* A. D. 262. *the second year of Detootissa's reign, and the fourteenth after the expulsion of Sirisangaboo from the throne.*" Mahasen was a prince who in early youth gave promise of the great reputation he subsequently acquired, and had already in his brother's reign assumed a position of prominence in the eyes of the nation, which readily accounts for Detootissa's reference to his name, when state policy precluded the record of that of his father.

The other inscriptions are four in number; three recorded by the king Kirti Nissanga, two of them at Pollonnarroowe and one at Dambulla, all which must have been engraven between A. D. 1187. and 1196; and one by king Saahasamallawa in A. D. 1200 at Pollonnarowe.

The last of these inscriptions dates the accession of Saahasamallawa in the year of Budha 1743, A. D. 1200, while in the Epitome, I have brought the period down to Budha 1748—an anachronism which I should have attributed, without the slightest hesitation, to the imperfection explained above as inherent in the chronology of the native history. On referring, however, to the Mahawanse to ascertain the justness of Kirti Nissanga's claim to the extravagant praises lavished on him, both as a sovereign and a warrior, I find that I have mis-stated the term of the reign of the regicide Mihindoo the 5th, or Kitsen Kisdaas, whose short-lived power lasted only *five days* and not *five years*. The Mahawanse, in three verses, describes his contemptible existence as a sovereign for those five *days*, in language too decisively descriptive of his unrecognized usurpation, to leave any doubt as to the correctness of substituting *days* for *years*. From which work I also learn that the individual whom Wijayabahoo the 2nd had "selected as his successor" was not Kitsen Kisdaas, but Kirti Nissanga.

These inscriptions, also, though valuable as defining the genealogy of those sovereigns, and exhibiting the national opinions of that period, as regard the principles of good government, are nevertheless, without proper explanations, as much calculated to distort facts and disguise historical truth, as the Mihintelle inscriptions are calculated to mislead in regard to the chronology of that earlier period of the native history.

It must now remain for ever a matter for conjecture, whether it was the personal vanity of the *Kaalinga* sovereigns, or the policy of the party which invited them from the continent and seated them on the throne of Ceylon, in the hope of their becoming the founders of a long line of sovereigns, or both united, which have invested them with the high character they bear in

these inscriptions. The history of the period at which they reigned was compiled, within little more than half a century after their demise under the auspices of Praakrama Bahoo the 3rd, a descendant of the original royal family, which had then been restored to the throne. The *Kaalinga* princes consequently receive no greater meed of praise from the historian patronised by the former dynasty, than might have been expected from so reluctant a panegyrist. There could, however, have been no want of authentic data to establish what is claimed for them, if they really merited the eulogies they have received in the inscriptions; and there certainly are no collateral circumstances connected with the history of that period, which justify the boundless pretensions to good government, advanced by Kirti Nessanga in particular. The term of his reign is apparently too short, in the disordered state of the country at that epoch, to have realized his proud boast, similar to that of Alfred "*that gold bracelets hung up near the highways should remain untouched,*" followed by precepts not unworthy of the memorable sentiments preserved in the same British sovereign's will, "*that it was just the English should for ever remain as free as their own thoughts.*" It appears also to be quite certain that Kirti Nessanga was not involved in any foreign war. The fame of his prowess in arms, set forth in these inscriptions, must consequently have been earned, in his visits to his royal relations on the continent of India, in pompous Asiatic pageants, like the renown of our eighth Henry in "*the field of the cloth of gold.*"

The manner in which he is recorded to have put down robbery (by bribing the thieves) is one of the most curious and certainly most questionable among his political measures, but during the time that a considerable portion of the population was composed of migratory foreigners, stray bands of robbers, whom it was impossible to extirpate, might very probably have established themselves among the fastnesses of the mountains; and we may pardon the Singhalese monarch for yielding to a course of doubtful policy, which the want of energy and union in even European governments, have rendered it necessary for the traveller to adopt in comparatively modern times.

Taken altogether, the view thus presented of the internal government of Ceylon, during the twelfth century, is such as may well excite the curiosity of the antiquary, encouraged as he must be by the certainty that the pursuit will be rewarded by the discovery of important historical facts, characteristic of the principles of Asiatic government. We find the royal charity ostentatiously recorded, after the oriental custom; but at the same time, we perceive the head of the state anxious to relieve, or at least to acquire the reputation of having relieved, distress, and promoted the prosperity of his subjects, by reducing taxation and constructing works of public utility. As, however, all improvements under a despotic government must depend upon the cha-

racter of one individual, it is not surprising that the isolated efforts of a few rulers should have had so little *permanent* effect upon the general welfare; nor that the people who could appreciate the good qualities of a patriotic sovereign should have relapsed into comparative barbarism, beneath the yoke of subsequent weak and imbecile rulers.

The preservation of the institutions of the land, and the maintenance of the agricultural prosperity of the country (on which the welfare of the inhabitants chiefly depended) were both of a character which equally required the unremitting exercise of the powers of an energetic ruler; and it will have been seen, by the events recorded in the EPITOME, that the condition of the country throughout the period embraced in that sketch, wholly depended on the individual character of the reigning sovereign, or the minister, to whom the government of the kingdom may have been entrusted.

No. 1.

THE INSCRIPTION AT MIHINTELE.

ON the 10th day of the 16th year, *after* the regal canopy had been elevated by Siri Sangabodhi Abhaya Maha Raja who was born unto Abhaha Sala Mewan Maha Raja, an illustrious Cshettry, of the dynasty of Okaaka, which is the pinnacle of the glories of the Cshettrya race, in the radiant womb of Queen Dewoogon Bisauw who was of the same race, who having held the dignities of aipaa *a* and mahapaa, in proper course succeeded, to the kingly office and illuminated LAKDIWA *b* with the effulgence of his majesty, the sovereign lord, the brother of the eminent Maha Sen, voluntarily made a covenant with the select of the priesthood of Saigirri wihare and of Abhayagiri wihare, to the effect that the Abhayagiri wihare shall conform to the antiently established institutes of the Saigiri wihare, and that the same regulations shall be in orce respecting the priests of this wihare, as well as the workmen, the servants, the officers, the receipts, and the expenditure thereof, and consequently made the following ordinance:

That the BHIKSHU *c* priests resident at this wihare, shall make it a constant practice to rise at the dawn, meditate on the

a Aipaa or Aadipaada. } Principal Officers of State.
Mahapaa or Mahaadipaada.

b Lakdiwa or Lanka dweepa—The Island of Lanka or Ceylon—from the root lanka signifying, adorned, elegant, beauteous.

c Bhikshu—Priests of the superior order of Upasampada.

four preservative *d* principles, perform the ablution, and then having attired themselves with the cheewera *(or yellow garments)* in the manner prescribed in the (Bo K) Sekhiyawe, they shall resort to the Etwehera and having there performed the religious offices, afterwards partake of conjee and rice, and shall duly administer to the priests who could not attend on account of sickness, such things, at their respective cells, as the physicians had prescribed.

That to th expounders of the ABHIDHARMA *e* pitake shall be assigned 12 cells, to those who preach from the SOOTTRAA *f* pitake, 7 cells; and to such of the resident priests, who read the WINEYE *g* pitake, 5 cells, with food and raiment.

That when donations are made of acceptable gifts unto the priesthood in general, the same shall be duly delivered unto them and shall not be appropriated otherwise.

That all the lands which belong to this wihare and the products thereof shall be enjoyed by the priesthood in common, and shall not be subdivided and possessed separately.

That when orders are issued to the dependents or retainers, or when any of them are to be dismissed, it shall be with the concurrence of the whole community of priests and not by the will of an individual.

The bhikshu priests resident at this wihare shall enjoy in such manner as is sanctioned, the products of the fields, the orchards &c. which appertain to the Etweherra—but none of them shall expend them in places not appertaining to the Etweherra.

Priests that infringe these rules shall cease to dwell in this wihare.

The priests who act as supervisors of the nikaayas *(or subsidiary associations)* and those who superin end the various offices, the overseers of the villages, the cooks, the writer (of accounts in the wihare, he that takes account of the incomes,) and the receiver of the incomes,—all these persons shall be under the general controul of the community of Abhayagirri, whose residence shall be stationary at Etweherra, and who will conduct the internal and external services, and manage the receipts and disbursements in unity and concord.

Persons shall be appointed to furnish necessaries, and assist those whose business is to receive and to issue provisions—and if any of the dependents or the priests of this wihare should act contrary to the regulations, they shall be dismissed, after what was due from them has been recovered and entries made thereof, but those whose business it is to recover and collect the incomes shall not be dismissed.

The servants of the *daagey h* shall have charge of whatever is brought to it.

d The four preservative principles—viz.—Meditating on the virtues of Buddha, Wishing unto all beings deliverance from woe, Reflecting on the impurity of the substances which constitute the corporeal frame—and the Contemplation of death.

e f g The Abhidharma pitake, the doctrine of Metaphysics, consists of the discourses or sermons of Buddha, addressed to the gods—The Soottre pitake comprises the lessons inculcated for the benefit of all beings in general—and the Wineya pitake consists principally of laws &c. for the observance of the Buddhist priesthood.

h Daagey—a house built close to a Daagoba, for the purpose of offerings.

Those who have services and offices allotted to them shall attend duly at their respective places, excepting those who may have gone on wihare service to a distance; those who must attend at the place where rice is issued, and at the place where rice and conjee is prepared in the morning, will not be allowed to be absent.

Nothing that accrues to the Etweherra and the daagey shall be given away—nor shall any thing be purchased from the servants.

The servants of the wihare shall not exact services from the people belonging thereto, nor shall the people be sent out to work for others.

The officers of Etweherra shall take care of the five YAALAS *i* dedicated to the Katoomaha Saeya, at Damgamuwa, for the purpose of keeping it in repair, and they shall repair the said DAAGOBA *j* accordingly—and the 2 KIRIYA *k* (8 ammonams) granted from Elgamiya for maintaining the Kiribad pauw shall be expended on its preservation,

The daagey the magoolmahsalapilemegey *(or house of the great stone image)* the MAHABOGEY *l*, the nayadae, the shrine of the princess Mininaal dewi, the Katumaha Saeya, the Kiribad pauw daageb, the daagobas of Etweherra situate on the upper hill and on the lower hill—the offerings collected at all these places, together with the 100 kalam *m* of gold from Etweherra with the 10 yaalas of paddy, shall be annually expended for the purposes of repairing the daagobas of this temple and the other edifices.

If the servants attached to the daagey and the pilemegey embezzle or squander the offerings rendered thereat, laborious work shall be imposed on them.

One-third of the *(village)* Gassagaessi belonging to Kiribad pauw with the Sangawaelle thereof—the land contiguous to Manaa wewa—the land contiguous to the upper and the lower lakes of Lahinipauw and the Sangawella thereof—the ground around the lake Pahadewila and the ground surrounding the lake Porodeni Pokuna—what is derived from these places may be appropriated to the Wihare.

It being proper *(or a matter of course)* to take land-fees from the occupiers of temple lands, the same may be levied, but not from such as are the slaves and menials of the Wihare.

Those who have only assumed the yellow vestments, but engage in traffic inconsistently therewith, and destroy life *(by following the chase, killing poultry &c.)* shall not be permitted to dwell around the mount.

i Yaal—a score—20 ammonams extent of land or 20 ammonams of grain or 20 head of cattle,

j Daagoba—*i. e.* Dhatu-garba, a womb or receptacle for a relic—a monument containing either a corporeal relic of, or an utensil which had been used by, Buddha.

k Kirriya—two ammonams.

l Bogey—a house built at the foot of a Bo or Pippal tree, for the purpose of receiving offerings—when furnished with images of Buddha, the Daagey and Bogey are also called Pilemegey or Image house, and Budugey.

m Kalam or kalanda is the weight of 20 maditi or manjishta seeds or of 40 olinda seeds.

None but proper persons shall be employed as servants at the wihare—The lands belonging to this temple shall be allotted for services to itself, and shall not be assigned for any other purpose.

Only the regular services shall be exacted, and not any extra labour, on account of *poya* n festivals &c.

Lands belonging to the Etweherra may be allotted to the labourers and to the wihare slaves in lieu of wages, but neither fields nor orchards &c. shall be transferred in parveny o nor given to them in mortgage.

The raw rice, which the dependents of the wihare must furnish according to the ancient custom, shall alone be received, and victuals shall not be taken from the other inhabitants—Fees shall not be exacted from the cultivators, nor shall their cattle be seized by the domestics, for the purpose of employing the cattle to labour their *(the domestics')* fields.

The hereditary service fields shall not be resumed even in cases of disobedience, nor shall damage be done to the gardens, nor the trees or plants be cut down.

Throughout the domains of this wihare, neither palm trees nor mee trees *p* nor any other fruitbearing trees shall be felled, even with the consent of the tenants.

If a fault be committed by any of the cultivators, the adequate fine shall be assessed according to usage, and in lieu thereof, the delinquent shall be directed to work at the lake in making an excavation *(not exceeding)* 16 cubits in circumference and one cubit in depth—if he refuse so to labour, the assessed fine shall be levied.

After paying the allotted wages to those who are entitled thereto, the rest of the revenues of the lands belonging to this wihare shall be entered in books by the proper officers, so that the same may be under inspection.

The daily expenditure on account of the maha paatra *q* and the hired servants and the repairs, shall be written in books, and accounts kept of the contents of the store room by the appointed persons respectively—every month these accounts shall be collected into one account, and at the end of each year, the 12 months' accounts shall be formed into one lekam, or register, to be produced before the assembled priests and there disposed of. Any of the servants who should infringe this regulation shall be fined and dismissed from the service.

n Poya days are those of the new and the full moon, the first and the last quarter.

o Parveny signifies hereditary or ancestorial, and also heritable.

p Mee tree—the Madhudruma—a description whereof is given in the 1st vol. of the Asiatic Researches.

q Maha paatra or the great bowl—a well endowed wihare is furnished with a patra or bowl of a large size. which is filled with offerings of rice and other eatables on particular occasions.

No. 2.

ON THE SECOND ROCK.

To the priest who has the superintendence of the several nikaayas, (or associations), one naeliya *r* of rice daily, for the bana *s* at the wass season *t*, 1 Kalenda and 4 akas *v* of gold, and for the bana at the conclusion of the wass a like quantity.

To the superintendent of a village, wages of 5 kiriiyas and a daily allowance of 1 naeliya of rice—15 kalendas yearly for flower money. The cook, the wihare writer, the rajakariya writer, the receiver of the revenues, and the principal attendant, shall each have 5 kiriyas—a waiter shall have 1 kiriya and 2 payas *u* with 2 adamanaas *w* of rice—a number of watchmen at the rate of 2 payas, with 1 adamanaa of rice—a manager of the festivals, 1 kiriya with a farm in Damiya, and 3 kalendas, 2 aka yearly as flower money—an attendant on the officiating person 1 kiriya and a farm in Damiya.

For cloths for the great buddhist festival called Somnas, 1 kalenda.

To a plaisterer 1 paya, with 2 patas *x* of rice—To a scavenger, and to a maker of sandals, each 1 kiriya and 2 payas, with 2 admanawas of rice—to one who spreads cloths *(for the ceiling)* to the roof 2 payas with a farm in Damiya—for cloths used at the great buddhist festival called Roovanasoon, 1 kalenda— to him that spreads cloths on the floor 2 payas and a farm in Damiya—to the person employed in whitewashing 2 payas with 1 adamanaa and 1 pata of rice—to each of the 11 persons who furnish lime, 2 payas and a farm in Damiya.

To each of the four wattanaawaeri 1 adamanaa of rice, with 2 payas as diwel *y*.

It is proper that when the bhikshu priests of this wihare receive garments according to their stations, that he who is provided shall make a distribution of such garments amongst those who are in want thereof.

To each of the two receivers of the revenues 2 payas with 1 adamanaa and 2 patas of rice.

To a warder of the granary 2 payas, with 1 adamanaa and 2 patas of rice.

To the yetamawa 1 paya, with 1 adamanaa and 2 patas of rice.

r Naeliya—a measure containing 4 chundoos.

s Bana—speech, discourse, sermon.

t Wass—the rainy season, commencing with the day of the full moon in the month of Fasela *August* and lasting 3 months, during which the Buddhist priests are enjoined to remain stationary.

u an aka—is equal to two and half manjadies or manjishta seed: in weight—8 akas make a kalenda.

v paya—a paela or quarter of an ammonam.

w adamanaa—a naeliya or measure.

x pata—a handful.——*y* Diwel—hire wages.

z Banagey—a house wherein the bana or sermons of Buddha are preached.

To the warder of the banagey * 1 paya, with 1 adamanaa and 2 patas of rice.

To the person who communicates orders to the menials 2 payas, and o the 24 inferior menials 1 paya each with a kalenda for clothing, annually.

To an attendant on the priests 1 kiriya with 1 adamanaa of rice—1 kiriya and 2 payas from the village Nalologama to each of the 12 cooks—to the headservant 1 adamanaa and 1 pata of rice—to each person who dresses victuals and also procures the fuel 3 adamanaas of rice—to one who supplies fuel but does not cook, and to one who is employed on errands 2 adamanaas of rice each—and to one who only cooks but does not fetch the fuel, 1 adamanaa of rice—to the chief thatcher *(or tiler)* 2 payas with 1 adamanaa and 1 pata of rice, and to each of the 11 infe ior thatchers *(or tilers)* 2 payas with 1 adamanaa of rice—to each of the 5 potters who furnish daily 5 chatties, 1 kiriya—to a patra manufacturer who supplies every month 10 patras and ten water pots, two kiriyas with 2 adamanaas of rice—to the person who furnishes a water strainer monthly, 1 kiriya and 2 payas—To a physician, a regular allowance with a farm in Damiya—to a surgeon 2 payas— to a madonwa 1 kiriya and 2 payas with a farm in Damiya.

The village of Karedeygama allotted as diwel *(or in lieu of wages)* to the receiver of the dues of the daagey, to the overseer of the tenantry, to the writer of the accounts of dues and services and to the three superintendents of works.

Four farms or homesteads in Damiya to the persons who furnish rosin or incense—and an allowance from this village for furnishing oil to the daagey—also 2 kiriyas in this village to the two persons who supply flowers for offerings at the daagey and who sweep away the withered flowers, also a farm in Damiya—2 kiriyas in the village Sapoogamiya to the cultivator of Lotos flowers for supplying 120 flowers monthly—and 2 kiriyas to a painter—one naelia of rice to the warder of the daagey.

The village Gooneygama to the 6 persons who supply incense for the Mahabudugey, to the Preacher of bana, to the Schoolmaster, and to six devotees—2 payas from this village to the person who supplies flowers for the mahabudugey with a farm in Damiya—two farms in Damiya to the suppliers of incense at this village—to the person officiating at the shrine of the great stone-statue *(of Buddha)* and to his assistant, 2 payas with 1 adamanaa and 2 patas of rice.

To the suppliers of oil and strainers for the daagey, and the like for the pelemegey, and to an examiner, 1 kiriye and 2 payas, with two adamanaas of rice each.

To the chief builder * * and to two master carpenters, and 8 inferior carpenters, and two braziers, the village Wadoodeweygama—1 kiriya to each of the two stone cutters, and 2 kiriyas to each of the two goldsmiths—to each of the two blacksmiths 1 kiriya—to the lime-burners the village Soonooboldeweygama—to 6 carters the village Dunumugama—2 payas as diwel with 1 adamnaa of rice to each of the twelve labourers; and to their overseer, employed in effecting the repairs 1 kiriya with 1 adamanaa and 1 pata of rice.

Two payas to each of the 3 warders of the three sacred edifices Nawagoona maha saeya, Nettewiya maha saeya, and Ambu'u Daagoba. A farm in the village Damiya to each person employed in keeping clean and in good order the different daagobas at Etweherra, on the upper hill and on the lower hill.

Thus are servants appointed to attend at the daagey, the pilemegey, and the banagey, and moreover two washers have been appointed to wash the cloths, the vestments, and the bed linen, 3 kiriyas being allotted to each of them in the village Magoolwewa The services and dues from all the lands belonging to this wihare shall be regularly obtained—there shall be concord, and no contention, so that the institution may prosper. According to the supply of water in the lake, the same shall be distributed to the Wihare lands in the manner formerly regulated by the Tamuls. None of the lands belonging to this Wihare shall be transferred in parveny, nor mortgaged—those who have thus gotten any thereof, shall not be allowed to retain possession but the same shall be resumed for the Wihare. To ensure prosperity to the Institution these regulations shall be strictly obeyed.

No. 3.

The Inscription on the Great Tablet at Pollonnarowe

Adoration to the Saakya-Lion *(i e Buddha the Lion, or noblest Individual of the Race of Saakya.)*

Weera Nissankha Malla, the perfectly-conversant with the sublime Religion, the lamp which illumineth the whole world, the protector of the earth and the fountain of renown, was conceived in the womb of the queen Paarwati Maha Devi unto the king Sree Jaya Gopa, the glory of the dynasty which reigned in the city of Singhapura, in the kingdom of Kalinga, on the continent of Dambadiwa *a* which is the birth place of Buddha, *b* Bodhi-Satwayo, *c* and Chakkrawartees *d*—and having grown up amidst regal splendour, was invited by the king, who was his senior kinsman to come and reign over his hereditary kingdom of Lak Diva. Consequently he departed from his native city and landed on this island in great pomp and state, in the year 1700 after the period when Wijaya Raja, a descendant of the aërovolant sovereign Kalinga Chakkrawartee, of the illustrious and virtuous race of Okaake, *e* landed on the island of Lak Diwa, which by the command of Buddha was

a The insular continent whereof Ceylon is one of the appurtenant Islets.

b One who has attained perfection of wisdom.

c One who is in the course of attaining perfection—a Buddha in petto.

d Sovereign of the whole world.

e Okkaka—also called the Saakya wangsa, and Manu wangsa, the descendants of Vaiwaswata Manu, who was appointed at the first social compact, the Maha Sammata or Grand Congress, to rule over mankind—hence his title of Maha Sammata Rajjuruwo.

placed under the tutelary care of the gods, and having extirpated the *Yakshas*, *f* made it an abode of mankind—and having been installed in the office of Aipaa *(viceroy or prime minister)* enjoyed the luxuries of regality, and having been accomplished in the art of war, as well as in all the other branches of knowledge, which form the circle of the arts and sciences, he, in due order of regal succession, received the sacred unction, and being then crowned, was installed king. At the festival of his coronation he was invested with a glory which filled the firmament, and overpowered all beholders; and with such daring courage that when he was taking diversion in a forest, a furious she-bear having rushed towards him, he laid her and her whelps dead at his feet. When he traversed a dry desert and wished for water, an unexpected cloud instantly poured down an abundant shower—his royal prowess was such that, like the spring of the noble lion, nothing could withstand it—when he went to enjoy the bath, and a huge polanga approached him there, he turned aside and said *(to the snake)* "thou knowest what thou deservest," whereupon the snake stung itself and sacrificed its life. His irresistible majesty was such that the state elephant no sooner saw him than he roared the shout of triumph and took the king on his back—his glorious presence gladdeneth all beholders. Thus glorified, his majesty the great king Sirri Sangabo Kaalinga Paraakrama Bahu Weeraraja Nissanka Malla Apprati Malla dispersed his enemies as the sun over the summit of Udaagala *(dispelleth darkness)*—and causing the smiles of the countenances of his people to expand with gladness, exercising power and enjoying regal delights like another SEKKRA DEWINDRA, *g* in benignity resembling the full-moon, in firmness the mountain MERU, *h* in profundity *(of knowledge)* the great Ocean, in patience the earth, and occupying his station like a CALPA WURKSHA *i* produced by the merits of his subjects, his majesty considered thus: The malice of some people, and the anxiety of others to maintain the rights of their respective families have been heretofore, and may prove hereafter, the source of danger to our dynasty, and being moved with benevolence towards the people he confirmed to them the privileges appropriate to the different families, and relinquished the revenues of five years—he reduced the rate of taxes on arable lands imposed in former reigns, and fixed the OTOO—*j* duty at one ammonam three pelahs for every one ammonam's extent * * * * * * * * . He relinquished the tax on the dry grain produced on chenas, the cultivation of which is attended with distress, and ordained that such tax should cease for evermore. He quenched the fire of indigence with showers of riches, consisting of gold-coin, copper, bell-metal, gold, silver,

f Yakshas, Daemons.

g Sekkra Dewendra—i e Sekkra the lord of gods—Indra, whose mansion is on the summit of Sumeru and who governs this nether world and the two lowest of the Diwa Lokas or Divine worlds, viz. the Chaaturmaha Raajike and Taawatingsa.

h Meru, Sumeru, Sineru—the mountain in the centre of the Sakwula or world; analogous to the north pole.

i Calpa Wurksha—a tree which gives all that is desired.

j Otte—an unit—a tithe or tenth.

pearls, precious stones, vestments and jewels. He appointed mi- nisters and others, whom he provided with lands, slaves, cattle, houses and various other riches in abundance—he reconstructed the embankments of great lakes, watercourses and weirs, which had remained neglected many years in the *three k* kingdoms *(or Cantons of the Island)* all which he restored to prosperity, and granted to the inhabitants thereof the boon of security and other gifts. He appointed judges in many provinces to remove injustice, and considering that robbers committed robberies through hunger for wealth, he gave them whatever riches they desired and thus relieved the country from the dread of thieves; and by establishing order amongst the dwellers in forests and the dwellers in villages he removed the thorns *(of annoyance)*. According to the sacred injunctions of the doctrine of Buddha, he also expelled the unrighteous from the religious communities and thus freed the country in general of the thorns (of evil doers). He provided the four requisites *l* for the comfortable maintenance of the holy priesthood, and every year caused priests to be ordained, and bestowed gifts of KATT'HINE &c. *m* and, as in former times, assigned extensive estates and lands of lesser extent *(to the wihares.)*

Having greatly promoted the interests of the doctrine *n* and advanced the same as well as the sciences, by bestowing suitable gifts on professors of the religion and on professors of the sciences, and considering that the continuance of the religion and of the sciences depended on the royal dynasty, he sent to the country of Kalinga and caused many princesses of the Soma—Surya Wangsa *(Luni-Solar Race)* to be brought hither, married the royal virgins to his son the exalted Weera Baahu and increased the royal family.

His majesty wearing the crown and being decorated with the royal ornaments, caused himself, as well as the chief queens Kaalinga Subhaddra Maha Devi, and Gangaa Wansa Kaalinga Maha Devi, his son the aforesaid and exalted personage, and his daughter Sarwaanga Soonderee, to be weighed in a balance every year, and by bestowing five times their weight (of goods) on the priests and bramins, the blind, the lame, the dwarfish and the deformed and other destitute and friendless people who thronged from the ten regions, made them happy and caused a constant supply of rain.

All the people who were interested in the cause of the religion and in the welfare of the country, were therefore affected with the most submissive fidelity, and devoted their lives to his majesty, who, having attained the acme of virtue, daily performed acts of merit and Caalinga * * the TILEKA *o* of PULASTIPURA *p* * * * * *

k The three kingdoms or divisions of the realm—Roohoona, Maayaa, Pihitti.

l The 4 requisites—viz. raiment, victuals, lodging, and physic or such delicacies as the aged and infirm require.

m Katthine—yellow garments bestowed after the wass season.

n The doctrine—Sasana—the tenets inculcated by Buddha.

o The tileka—an ornamental circlet of sandal &c. on the forehead.

p Pulastipura—the city of Pollonnarowe.

No. 4.

Inscription on the same Tablet at Pollonnarowé.

Having gladdened the people with showers of riches, when he visited the villages, town and cities, and explored the fastnesses and the strongholds and secure places on mountains and in forests, at the time he made the tour of this Island, he built wihares in every part of the country, and also the great Meyangoona wihare, and having caused the sitting and the erect images in the cave of Dambulla to be gilt, at the cost of a sum of 10,000; *q* and having made offerings of valuables, worth a sum of 7 lakshas, to the great Ruanweli Saeya at Anooraadhapoora; he caused statues to be made of the Dewetas who rejoiced at the said puja, and had the same gilded and placed in proper situations. Having thus restored to its ancient condition the island of Lakdiva, the receptacle of the efficacious doctrines of Buddha, * * *
* * apprehending evil, to Dambadiva *(he proceeded)* attended by a completely organized army *(composed of squadrons of horses, elephants, chariots, and foot soldiers,)* and consistently with his cognomen of the dauntless and irresistible warrior, *
* * he proclaimed his royal prowess, * *
and appointed champions to go and challenge battle * *
whereupon, each declaring that he was able to accomplish it alone prepared to go forth to the fight. * * *
Let only our lives be spared * * *
it shall be even as thou shouldst vouchsafe to command * *
* * With many gifts *(rendered in token of inferiority of prowess)* and a great multitude of people from the Solee country,
* * and having formed friendly alliances with the peaceably disposed princes of the countries of * *
Carnata, Nelloroo, Gowda, Caalinga, * *
Having thus daunted them by his energy, he brought the gifts which he had received from the different countries, to Ramesswera *r*; he caused himself to be weighed in a balance * *
and as a lasting memorial, he there built a Dewalle to which he gave the name of Nissankeswera * * *
In compliance with the supplications of the kings of Dambadiwa to relieve them from fear, he returned with the said army to Lakdiva, and making this reflection—In this world I have no enemies, therefore I shall apply myself to the conquering of enemies (of the next world) he proceeded to build the three alms houses which were called Nissankha-Daana Saalaa and many others, in his own and in many other countries, and furnished each of them with utensils of gold and of silver and with abundance of victuals, so as to vie with a Calpa Wurksha, and in order to witness in person the rejoicings of the mendicants who received food thereat, he built another alms house which he called Nissankha Daana Mandape, he dedicated his son and his daughter to the Paatra and the Daladaa relics, and afterwards redeemed them by offering up in their stead a Dagoba of solid gold and other valuables. He caused to

q 10,000 supposed to mean so many kaarshaapana or pagodas.
r Ramisseram.

be built of stone a Dalada Temple with a covered terrace around it, and an open hall decorated with wreaths and festoons, and likewise gateways and walls, and the whole of such exquisite workmanship that beholders should be delighted and thereby merit SWARGA r and MOKSHA; s he then caused another structure to be formed to shelter under its roof the Dagoba and the principal temple, he also caused a Ruanweli Dagoba to be constructed on the north side of the royal dwelling, of 80 cubits in height and surrounded it with walls having gateways, and with cells for the residence of priests; thus he ensured the prosperity of the religion and the country. Moreover, Lanka * * being sacred ground and possessing sacred qualities beneficial to sentient beings, he enjoined the preservation * * * exhorted them to abstain from those evils * * to preserve the honor of their respective families * * to be loyal * * * considering that when princes award penalties for offences, they only act as physicians who prescribe remedies for diseases of the body, and exercise their power in order to restrain from crime and so prevent falling into hell * * to understand that conspiracies are invocations to bring on death; to have a sense of gratitude, * * * to be assiduous in their exertions for the maintenance of the regality, inasmuch as these things owe their subsistence to kings and princes * * * Therefore having received from them titles, offices, and riches * * * ought not to be. Now some of the GOWI t tribe * * * * * * * * it is proper to conserve the kingdom, even by placing in the seat of royalty, the sandals worn by a former sovereign * * Enemies to the doctrines of Buddha ought not to be installed in Lakdiva, which is appropriate to the Kalinga Dynasty, for that would be like substituting a poison tree for a Calpa Wurksba; but if princes of the Kaalinga Wangsa to whom Lakdiva has been peculiarly appropriate since the reign of Wijaya Raja, be sought for and brought hither, they will prove worthy rulers and preserve the religion and the country. Aspire to attain the felicities of both worlds, reflecting that virtue doth conquer the universe. Future sovereigns are thus affectionately exhorted by Kaalinga Nissankha, king of Ceylon. This engraved stone is the one which the chief minister Unawoomandanawan caused the strong men of Nissankha to bring from the mountain Saegirriya at Annooraadhapoora, in the time of the lord Sree Kaalinga Chakkrawarti.

r Swarga—that state of happiness which consists chiefly in the exquisite gratification of the five senses.

s Monksha—i e—extrication; salvation from the trammels of existence—annihilation—this is the Buddhist idea of Nerewana and thus differs from the Hindoo notion of Moksha, which is the dissolution of individuality and absorption into the Divine Essence.

t Gowi, or Agriculturist

No. 5.

INSCRIPTION ON THE DAMBULLA ROCK—A. D. 1200.

The sovereign lord of Lanka, Paraakrama Baahu Chakkrawarte, of the dynasty of Kaalinga, (surnamed) the heroic and invincible royal warrior, gloriously endued with might, majesty, and wisdom, and like the placid moon radiant with cheering and benignant qualities, the liege lord of Lakdiva by right of birth, deriving descent from the race of Wijaya Raja, who extirpated the demons and peopled Ceylon and was an object of veneration to the other royal dynasties of Dambadiwa, whose renown extended over the whole world; having dispersed his enemies as the brilliant orb of the sun over the summit of the mountain of the morn dispelleth darkness, and having extended the canopy of his dominion over the whole island, enriched the inhabitants who were become impoverished by inordinate taxes, and made them opulent by gifts of lands, cattle and slaves, by relinquishing the revenues for five years and restoring inheritances, and by annual donations of five balanced weights (*equipoises of the king's person*) consisting of gold, precious stones, pearls, silver, &c. and from an earnest wish that succeeding kings should not again impoverish the inhabitants of Ceylon by levying excessive imposts, he ordained that the revenue should be at the rate of 5 pelahs with a madarang *a* of four ridies, or 1 ammonam 3 pelahs with a madarang of a pagoda for each ammonam (of land according to the fertility thereof) and considering that those who laboured with the billhook in (clearing) thorny jungles (for cultivation) earned their livelihood distressfully, he ordained that they should be always exempt from the tax. He also made it a rule that when permanent grants of land may be made to those who had performed meritorious services, such behests should not be evanescent like lines drawn upon water, by being inscribed on leaves, a material which is subject to be destroyed by rats and white ants, but that such patents shall be engraved on plates of copper so as to endure long unto their respective posterities.

Thrice did he make the circuit of the island, and having visited the villages, the towns, and the cities, and having explored the places difficult of access, the fastnesses surrounded with water, the strongholds in the midst of forests, and those upon steep hills, he had as precise a view of the whole as if it were an amlaca *b* on the palm of his hand; and such was the security which he established, as well in the wilderness as in the inhabited places, that even a woman might traverse the country with a precious jewel and not be asked, what is it? When he had thus insured safety in this island, he longed to engage in war, and twice dismayed the kings of Paandu, and having accepted the royal maidens and also the elephants and horses with other tributes of homage which

a Madarang—at present signifies a fine paid by a cultivator to a proprietor of land on receiving it for cultivation.

b A precious stone which if held in the hand towards any quarter, every object in that direction becomes visible; a kind of prism.

they sent him, he formed friendly alliances with such of the princes of Choda, of Gowda, and of many other countries as duly appreciated his good will, but by his personal valour struck terror into those who esteemed not his friendship; and he caused princesses to be brought unto him from each of those countries, with other tributes of homage, and as then there remained no hostile kings throughout Dambadiwa to wage war against him, he tarried at Rajameswara, c where he made donations of balanced weights, consisting of valuables, and thus enriched the poor and satisfied the needy. He then caused obelisks of victory formed of stone to be set up as lasting monuments, and having built a dewalle consisting of five divisions, departed thence with his army composed of four regular bodies and returned to Ceylon. Then reflecting that albeit he had no enemies here, he might possibly encounter enemies hereafter, he caused alms houses to be erected at many places in Dambadiwa, as well as in this Island, and caused alms to be distributed constantly. He also caused gardens and fields to be cultivated, and dwellings for priests to be formed upon the hill Rankohokaloobeepue, wherein is situate the cave of Dambulu Lena. Having a perfect knowledge of the doctrines of Buddha, he promoted the cause of religion and also the interests of science, he restored the ruined fanes, and the roads, which were destroyed in consequence of the calamities which had befallen the land during former reigns, and (re-) built the wihares in the city of Anooraadhapoora, in Kelaniya, Mewoogone and many other places; he expended vast riches and within this wihare he caused to be made 72 statues of Buddha in the recumbent, the sitting, and the standing posture, and having caused them to be gilt, celebrated a great puja at the cost of 7 lacks of money, and as is thus recorded upon this stone gave (to this cave) the name of * Swarna girigubaaya.

No. 6.

Engraven on a Tablet formed on a rock at Pollonnarowe.

Saahasa Malla, of the illustrious race of Kaalinga, having been brought over from the country of Kaalinga and installed king of Ceylon by the fortunate chieftain, has rewarded him with extensive lands and other riches, which being the sacred gifts of gratitude, ought to be guranteed unto him.

After the demise of Nissankha Malla who formerly reigned in Ceylon, and subsequent to the immersion (of the ashes) of a number of kings who succeeded him and had like so many diminutive stars twinkled after the sun had gone down, when Ceylon being without a ruler was, as a dark night without a dawn, Kooloondoottetti Abo-nawan, a chieftain of Ceylon, who bore a great affection for his country and was endowed with wisdom, virtue, honor, and other qualities befitting a statesman, advised with his old and constant friend Kumbudal-nawan, another patriotic chieftain, and

c Ramisseram.——* i. e. Cave of the golden mountain.

saying, a kingdom without a king, like a ship without a steersman, cannot prosper, and is as cheerless as a day without sun; and the religion of Buddha has nothing to depend upon for support in the absence of the discus of domination—Wijaya Raja having extirpated the yakshas from the island of Ceylon, converted it as it were into a ground-plot free of roots and stumps, and therefore the kings of that dynasty protected this country with great assiduity—they resolved, saying, we shall send to the country of Kaalinga and have the younger brother of Nissankha Malla Swamy who formerly reigned here, to be brought hither, and so we shall preserve the religion and the country—and in pursuance of their resolve, they dispatched thither the loyal and accomplished chieftain Mallikaarjuna to invite the prince, namely;—Sirri Sangabo Kaalinga Wijayabaahu Raja surnamed Saahasa Malla because of his surpassing prowess, who was born at Singhapura of the queen Laka Maha Devi, to the king Sree Gopa Raja, a descendant of Kaalinga Chakkrawarti, who was sovereign of the whole (of this) Sakwela and was of the illustrious race of Okaaka. The prince was accordingly conducted with great pomp to the town of Kahakonde pattanama in the Solee country where he was attired in rich vestments and jewels, and was served as became one who was expected to fill the royal office. The malecontent chieftains who, hearing of this, caused tumults with the design of establishing themsevles in power, and who hated monarchs because they inflicted punishments and granted rewards, thereby to protect the country and promote religion, were subdued within two years, and then, as it were the elevating and displaying of the full-moon, they brought forth the prince and having embarked him at an auspicious moment and during a fortunate stellary coincidence, conducted him in safety over the sea and over the land, and the triple kingdom being brought under the shelter of one regal canopy, he received the sacred unction at an auspicious moment and under a fortunate asterism, on Wednesday the 12th day of the encreasing moon, in the month Binera, at the completion of 1743 years and 27 days of the era of Buddha.

In reward of this transcendent exploit, he, in the very first year of his reign, invested the said chieftain with the badge of the dignity of Senewirat, and appointed him prime minister, and because the mother of such offspring deserved to have much rendered unto her, he conferred on the said chieftain's mother the title of Lanka Tileke Devi, and caused her to be invested with a girdle of gold and bestowed on her many valuable gifts.

Inasmuch as it is a duty incumbent on kings to reward and protect those who have done exploits in their service, it is enjoined and thus recorded on stone that future kings shall not resume the lands and the retinue and other riches which have been granted to this chieftain Lak Wijaya Senewi, to last so long as the sun and the moon should endure, but that they shall guarantee the same on these terms and so perpetuate their own dynasty.

If seeing this, ministers and others entrusted with the administration of the government, should yet arrogate these things to themselves, or confiscate them for the king, they will be as subverters of the kingdom, they will be as outcasts, and they will be like

unto dogs and carrion crows. Therefore let those who are really loyal and desirous of guarding their sovereign lord, secure unto this person all the wealth which has been bestowed on him.

The rewards conferred by the king Saahasa Malla of the Kaalinga dynasty on the fortunate Ceylonese chieftain who was steadfastly resolved on preserving the kingdom, ought to be guaranteed to him by future sovereigns, so that the Kaalinga dynasty may endure as long as the sun and the moon, and also by persons in authority, so that the rewards of their loyalty may be likewise ensured unto them.

Sirri Sangabo Weera Raja Nissankha Malla, of the race of Kaalinga, and Chakkrawarti (Sole sovereign of this kingdom) having established order in Ceylon and brought the whole country under one canopy; having relinquished the revenues of five years and thereby relieved the people of Ceylon from the distresses occasioned by the exactions of former kings; having distributed yearly five times his own weight of valuables, and bestowed titles and lands, slaves and cattle, gold, precious stones, vestments and jewels and various other riches and thereby caused gladness * * ; having caused places of shelter to the necessitous to be constructed in other countries as well as in his own kingdom, and abundance of alms to be dealt out thereat; having surveyed the whole country and explored all the strongholds, and established the prosperity of the country and of the religion; having then, through a vehement desire of engaging in war, proceeded to Dambadiwa, followed by an army complete in all the four constituent hosts, and challenged to battle and meeting with no opponent, but seen the gifts of homage, consisting of royal virgins gold &c. which were presented by the princes of Paudu * * * , and having then set up the staff of victory, he returned to Lakdiva and reigned in accordance with the 10 precepts of government, during which period he caused the Ruanwaeli dagoba to be constructed and beheld the work from the rock whereon this is inscribed—Success!—

[N. B. *The words in parentheses have been interpolated in order to explain more clearly the sense of the original.*]—Ed.

A
REVISED CHRONOLOGICAL TABLE
OF THE
SOVEREIGNS OF CEYLON.

In the chronological portion of the Epitome of the History of Ceylon, some trifling errors were committed, occasioned partly by the haste in which that contribution for the Almanac of 1833 was compiled, and in part by inaccuracies of the press. As none of these errata can now be rectified without deranging, to the extent of each error, all the subsequent dates, this Revised Table has been prepared for the Almanac of 1834.

The following are the dates at which the anachronisms, unavoidably created from the form in which the native histories have been compiled, admit of correction.

B. C.	Bud. *Y.*	*M.*	*D.*	
543	0	0	0	The landing of Wejaya, in the year of Budha's death.
307	236	0	0	The arrival of the mission sent by Dharmaasooka, emperor of Dambadiva, to establish Budhism in Ceylon, in the first year of Dewenipeatissa's reign.
104	439	9	10	The deposition of Walagambahoo in the 5th month of his reign, and the conquest of Ceylon by the Malabars.

B. C.	Bud. Y.	M.	D.	
90	453	10	10	This is the date at which, according to the MAHAWANSE, Walagambahoo, *on his restoration*, founded Abhayaagiri, being in the 217th year, 10th month, and 10th day after budhism was *orally* promulgated by the mission sent by Dharmaasooka. But, according to Singhalese authority, it is the date at which the doctrines of Budhism were *first reduced to writing in Ceylon, while Walagambahoo was still a disguised fugitive.* In the former case, there would be an anachronism of at least 2 years at the restoration of this sovereign,—which, however, in this uncertainty, as to the event to which the date is applicable, I have not attempted to rectify.
A. D. 209	752	4	10	The date of the origin of the Wytooliya heresy, which occurred in the first year of the reign of Waiwahara Tissa. The anachronism up to this period is consequently 6 years; and the error is adjusted accordingly.
252	795	0	0	The date of a revival of the Wytooliya heresy in the 4th year of the reign of Goloo Abhaa. At the accession of this sovereign, so recently after the foregoing adjustment, there is no anachronism.
275	818	0	0	Accession } of Mahasen—anachronism 4 years—adjusted.
301	844	9	20	Death } of Mahasen—anachronism 4 years—adjusted.
545	1088	0	0	The date of another revival of the Wytooliya heresy, in the 12th year of the reign of Ambahaira Sala Maiwan—anachronism 1 year, 6 months—adjusted.
838	1381	0	0	The date of the origin of the Wijrawaadiya heresy, in the reign of Mitwella Sen, but the year of the reign is not given. Supposing it to have originated even in the year of his accession, the anachronism would amount to 4 years—adjusted to that extent.
1153	1696	0	0	The accession of Praakramabahoo Ist; error 6 years—adjusted.
1200	1743	0	0	The accession of Sahasa Mallawa, which is corroborated by the inscription on the Dambulla rock.
1266	1809	0	0	The accession of Panditta Praakrama Baboo 3rd—error 7 years—adjusted.
1347	1890	0	0	The accession of Bhuwaneka Bahoo 4th—As the term of the reign of the three immediately preceding sovereigns is not given, the extent of the anachronism at this date cannot be ascertained.

In the remaining portion of the history of Ceylon, there is no want of dates for the adjustment of its chronology, which, however, it would be superfluous to notice here.

KANDY, 11*th December* 1833. GEORGE TURNOUR.

SOVEREIGNS OF CEYLON.

No.	Name.	Capital.	Accession B.C.	Accession Bud.	Reign. Y.	Reign. M.	Reign. D.	Relationship of each succeeding Sovereign.
1	Wejaya	Tamananowera	543	1	38	0	0	The founder of the Wejayan dynasty
2	Oopatissa 1st	Oopatissanowera	505	38	1	0	0	Minister—regent
3	Panduwaasa	ditto	504	39	30	0	0	Paternal nephew of Wejaya
	Raama	*Raamagoona*						*Brothers-in-law*
	Rooheona	*Roohoona*						*Brothers-in-law*
	Diggaina	*Diggaamadulla*						*Brothers-in-law*
	Oorawelli	*Mahawelligama*						*Brothers-in-law*
	Anooraadha	*Anooraadhapoora*						*Brothers-in-law*
	Wejitta	*Wejittapoora*						*Brothers-in-law*
4	Abhaya	Oopatissanowera	474	69	20	0	0	Son of Panduwaasa, dethroned
	Interregnum	.. ..	454	89	17	0	0	
5	Pandukaabhaya	Anooraadhapoora	437	106	70	0	0	Maternal grandson of Panduwaasa
6	Mootaseewa	ditto	367	176	60	0	0	Paternal grandson
7	Devenipeatissa	ditto	307	236	40	0	0	Second son
	Mahanaaga	*Maagama*						*Brother*
	Yataalatissa	*Kellania*						*Son*
	Gotaabhaya	*Maagama*						*Son*
	Kellani-tissa	*Kellania*						*Not specified*
	Kaawan-tissa	*Maagama*						*Son of Gotaabhaya*
8	Oottiya	Anooraadhpoora	267	276	10	0	0	Fourth son of Mootaseewa
9	Maha-seewa	ditto	257	286	10	0	0	Fifth ditto
10	Suratissa	ditto	247	296	10	0	0	Sixth ditto put to death
11	Sena and Goottika	ditto	237	306	22	0	0	Foreign usurpers—put to death
12	Asela	ditto	215	328	10	0	0	Ninth son of Mootaseewa—deposed
13	Elaala	ditto	205	338	44	0	0	Foreign usurper—killed in battle

14	Doetoegaimoonoe	Anooraadhapoora ..	161	382	24	0	0	Son of *Kaawantissa*
15	Saidaitissa	ditto ..	137	406	16	0	0	Brother
16	Toobl or Thullathanaka ..	ditto ..	119	424	0	1	10	Younger son—deposed
17	Laiminitissa 1st or Lajjetissa ..	ditto ..	119	424	9	8	0	Elder brother
18	Kaloonna or Khallaata-naaga ..	ditto ..	109	434	6	0	0	Brother—put to death
19	Walagambahoo 1st or Wattagaamini	ditto ..	104	439	0	5	0	Brother—deposed
20	Pulahattha	ditto ..	103	440	3	0	0	14 7—Foreign usurpers—successively deposed and put to death
	Baayiha..	ditto ..	100	443	2	0	0	
	Panaymaaraa	ditto ..	98	445	7	0	0	
	Peliyamaaraa	ditto ..	91	452	0	7	0	
	Daathiya	ditto ..	90	453	2	0	0	
21	Walagambahoo 1st	ditto ..	88	455	12	5	0	Reconquered the kingdom
22	Mahadailitissa or Mahachoola ..	ditto ..	76	467	14	0	0	Son
23	Choora Naaga	ditto ..	62	481	12	0	0	Son—put to death
24	Kooda Tissa	ditto ..	50	493	3	0	0	Son—poisoned by his wife
25	Anoola	ditto ..	47	496	5	4	0	Widow
26	Makalantissa or Kallakanni Tessa	ditto ..	41	502	22	0	0	Second son of Koodatissa
27	Baatiyatissa 1st or Baatikaabhaya	ditto ..	19	524	28	0	0	Son
			A. D.					
28	Maha Dailiya Maana or Daathika	ditto ..	9	552	12	0	0	Brother
29	Addagaimoono or Aamanda Gaamini	ditto ..	21	564	9	8	0	Son—put to death
30	Kinihirridaila or Kanijaani Tissa	ditto ..	30	573	3	0	0	Brother
31	Kooda Abhaa or Choolaabhaya..	ditto ..	33	576	1	0	0	Son
32	Singhawallee or Seewalli ..	ditto ..	34	577	0	4	0	Sister—put to death
	Interregnum	.. .. ..	35	578	3	0	0	
33	Elloona or Ila Naaga ..	ditto ..	38	581	6	0	0	Maternal nephew of Addagaimoonoo
34	Sanda Moohoona or Chanda Mukha Seewa	ditto ..	44	587	8	7	0	Son
35	Yasa Siloo or Yataalakatissa ..	ditto ..	52	595	7	8	0	Brother—put to death
36	Subha	ditto ..	60	603	6	0	0	Usurper—put to death
37	Wahapp or Waaabba.. ..	ditto ..	66	609	44	0	0	Descendant of Laiminitissa
38	Waknais or Wanka Naasika ..	ditto ..	110	653	3	0	0	Son

39	Gajaabahoo 1st or Gaaminee ..	ditto ..	113	656	12	0	0	Son
40	Mahaloomaana or Mallaka Naaga..	ditto ..	125	668	6	0	0	Maternal cousin
41	Baatiya Tissa 2d or Bhaatika Tissa	ditto ..	131	674	24	0	0	Son
42	Choola Tissa or Kanitthatissa ..	ditto ..	155	698	18	0	0	Brother
43	Koohoona or Choodda Naaga ..	ditto ..	173	716	10	0	0	Son—murdered
44	Koodanaama or Kooda Naaga ..	ditto ..	183	726	1	0	0	Nephew—deposed
45	Kooda Sirinaa or Siri Naaga 1st..	ditto ..	184	727	19	0	0	Brother-in-law
46	Waiwahairatissa or Wairatissa ..	ditto ..	209	752	22	0	0	Son—murdered
47	Abha Sen or Abha Tissa ..	ditto ..	231	774	8	0	0	Brother
48	Siri Naaga 2d	ditto ..	239	782	2	0	0	Son
49	Weja Indoo or Wejaya 2d ..	ditto ..	241	784	1	0	0	Son—put to death
50	Sangatissa 1st	ditto ..	242	785	4	0	0	Descendant of Laiminitissa—poisoned
51	Dahama Sirisanga Bo or Sirisanga Bodhi 1st	ditto ..	246	789	2	0	0	Do. Do. deposed
52	Goloo Abhaa, Gothaabhaya or Meghawarna Abhaya	ditto ..	248	791	13	0	0	Do. Do.
53	Makalan Detoo Tissa 1st ..	ditto ..	261	804	10	0	0	Son
54	Maha Sen	ditto ..	275	818	27	0	0	Brother
55	Kitsiri Maiwan 1st or Keertissree Megha warna	ditto ..	302	845	28	0	0	Son
56	Detoo Tissa 2d	ditto ..	330	873	9	0	0	Brother
57	Bujas or Budha Daasa ..	ditto ..	339	882	29	0	0	Son
58	Oopatissa 2d	ditto ..	368	911	42	0	0	Son
59	Maha Naama	ditto ..	410	953	22	0	0	Brother
60	Senghot or Sotthi Sena ..	ditto .	432	975	0	0	1	Son—poisoned
61	Laimini Tissa 2d or Chataganhaka	ditto ..	432	975	1	0	0	Descendant of Laiminitissa
62	Mitta Sena or Karalsora ..	ditto ..	433	976	1	0	0	Not specified—put to death
63	Paandu	ditto ..	434	977	5	0	0	24. 9—Foreign usurpers
	Paarinda Kooda	ditto ..	439	982	16	0	0	
	Khudda Paarinda	ditto ..	455	998	0	2	0	
	Daatthiya	ditto ..	455	998	3	0	0	
	Pitthiya . ..	ditto ..	458	1001	0	7	0	
64	Daasenkelleya or Dhaatu Sena ..	ditto ..	459	1002	18	0	0	Descendant of the original royal family—put to death

65	Seegiri Kasoomboo or Kaasyapa 1st	Seegiri Galla Nowera ..	477	1020	18	0	0	Son—committed suicide
66	Moogallaana 1st	Anooraadhapoora ..	495	1038	18	0	0	Brother
67	Koomaara Dass or Koomaara Dhaatu Sena	ditto ..	513	1056	9	0	0	Son—immolated himself
68	Kirti Sena	ditto ..	522	1065	9	0	0	Son—murdered
69	Maidee Seewoo or Seewaka ..	ditto ..	531	1074	0	0	25	Maternal uncle—murdered
70	Laimini Oopatissa 3d	ditto ..	531	1074	1	6	0	Brother-in-law
71	Ambaherra Salamaiwan or Silaakaala	ditto ..	534	1077	13	0	0	Son-in-law
72	Daapuloo 1st or Daatthaapa Bhodhi	ditto ..	547	1090	0	6	6	Second Son—committed suicide
73	Dalamagalan or Moogallaana 2d..	ditto ..	547	1090	20	0	0	Elder Brother
74	Kuda Kitsiri Maiwau 1st or Keertisree Megha warna ..	ditto ..	567	1110	19	0	0	Son—put to death
75	Senewee or Maha Naaga ..	ditto ..	586	1129	3	0	0	Descendant of the Okaaka branch
76	Aggrabodhi 1st or Akbo ..	ditto ..	589	1132	34	2	0	Maternal nephew
77	Aggrabodhi 2d or Soola Akbo ..	ditto .	623	1166	10	0	0	Son-in-law
78	Sanghatissa	ditto ..	633	1176	0	2	0	Brother—decapitated
79	Boona Moogalan or Laimini Bonaaya	ditto ..	633	1176	6	0	0	Usurper—put to death
80	Abbaseggaaheka or Asiggaaheka..	ditto ..	639	1182	9	0	0	Maternal grandson
81	Siri Sangabo 2d	ditto ..	648	1191	0	6	0	Son—deposed
82	Kaloona Detootissa or Laimina Katooreya	Dewoonooweara or Dondera	648	1191	0	5	0	Descendant of Laiminitissa—committed suicide
	Siri Sangabo 2d	Anooraadhapoora ..	649	1192	16	0	0	Restored, and again deposed
83	Daloopeatissa 1st or Dhatthopatissa	ditto ..	665	1208	12	0	0	Laimini branch—killed in battle
84	Paisoolmo Kasoombo or Kaasaypa 2d	ditto ..	677	1220	9	0	0	Brother of Sirisangabo
85	Dapuloo 2d	ditto ..	686	1229	7	0	0	Okaaka branch—deposed
86	Daloopeatiss 2d or Hattha-Dattbopatissa	ditto ..	693	1236	9	0	0	Son of Daloopeatissa 1st
87	Paisooloo Siri Sanga Bo 3d or Aggrabodhi	ditto ..	702	1245	16	0	0	Brother
88	Walpitti Wasidata or Dantanaama	ditto ..	718	1261	2	0	0	Okaaka branch

89	Hoonoonaru Riandalaor Hatthadatha	ditto	—	720	1263	0	6	0	Original royal family—decapitated
90	Mahalaipaanoo or Maanawamma —	ditto	—	720	1263	6	0	0	Do. Do. Do.
91	Kaasiyappa 3d or Kasoombo —	ditto	—	726	1269	3	0	0	Son
92	Aggrabodhi 3d or Akbo — —	ditto	—	729	1272	40	0	0	Nephew
93	Aggrabodhi 4th or Kuda Akbo —	Pollonnaroowa	—	769	1312	6	0	0	Son
94	Mihindoo 1st or Salamaiwan —	ditto	—	775	1318	20	0	0	Original royal family
95	Dappoola 2d — —	ditto	—	795	1338	5	0	0	Son
96	Mihindo2dor Dharmika-Seelaamaiga	ditto	—	800	1343	4	0	0	Son
97	Aggrabodhi 5th or Akbo —	ditto	—	804	1347	11	0	0	Brother
98	Dappoola 3d or Kuda Dappoola —	ditto	—	815	1358	16	0	0	Son
99	Aggrabodhi 6th — —	ditto	—	831	1374	3	0	0	Cousin
100	Mitwella Sen or Selaamaiga —	ditto	—	838	1381	20	0	0	Son
101	Kaasiyappa 4th or Maaganyin Sena or Mihindoo — —	ditto	—	858	1401	33	0	0	Grandson
102	Udaya 1st — —	ditto	—	891	1434	35	0	0	Brother
103	Udaya 2d — —	ditto	—	926	4469	11	0	0	Son
104	Kaasiyappa 5th — —	ditto	—	937	1480	17	0	0	Nephew and son-in-law
105	Kaasiyappa 6th — —	ditto	—	954	1497	10	0	0	Son-in-law
106	Dappoola 4th — —	ditto	—	964	1507	0	7	0	Son
107	Dappoola 5th — —	ditto	—	964	1507	10	0	0	Not specified
108	Udaya 3d — —	ditto	—	974	1517	3	0	0	Brother
109	Sena 2d — —	ditto	—	977	1520	9	0	0	Not specified
110	Udaya 4th — —	ditto	—	986	1529	8	0	0	Do. Do.
111	Sena 3d — —	ditto	—	994	1537	3	0	0	Do. Do.
112	Mihindoo 3d — —	ditto	—	997	1540	16	0	0	Do. Do.
113	Sena 4th — —	ditto	—	1013	1556	10	0	0	Son—minor
114	Mihindoo 4th — —	Anooraadhapoora	—	1023	1566	36	0	0	Brother—carried captive to India—during the
	Interregnum — —	Pollonnaroowa	—	1059	1602	12	0	0	Soleean vice-royalty [Soleean conquest
	Maha Lai or Maha Laala Keerti —	*Roohoona*	—						*Subordinate native kings during the Soleean vice-royalty*
	Wikrema Paandi — —	*Kalutotta*	—						
	Jagat Paandi or Jagati Paalie —	*Roohoona*	—						
	Prakrama Paandi or Prakrama Bahoo — —	*ditto*	—						
	Lokaiswera — —	*Kaacharagama*	—						

115	Wejayabahoo 1st or Sirisangabo 4th	Pollonnaroowa	1071	1614	55	0	0	Grandson of Mihindoo 4th
116	Jayabahoo 1st	ditto	1126	1669	1	0	0	Brother
117	Wikramabahoo 1st	ditto						A disputed succession
	Maanaabarana	*Roohoona*						
118	Gajaabahoo 2d	Pollonnarowa	1127	1670	20	0	0	
	Siriwallaba or Kitsiri Maiwan	*Roohoona*						
119	Prakrama Bahoo 1st	Pollonnaroowa	1153	1696	33			Son of Maanaabarana
120	Wijayabahoo 2d	ditto	1186	1729	1	0	0	Nephew—murdered
121	Mihindo 5th or Kitsen Kisdaas	ditto	1187	1730	0	0	5	Usurper—put to death
122	Kirti Nissanga	ditto	1187	1730	9	0	0	A prince of Kaalinga
	Weerabahoo	ditto	1196	1739	0	0	1	Son—put to death
123	Wikramabahoo 2d	ditto	1196	1739	0	3	0	Brother of Kirti Nissanga—put to death
124	Chondakanga	ditto	1196	1739	0	9	0	Nephew—deposed
125	Leelawatee	ditto	1197	1740	3	0	0	Widow of Prakramabahoo—deposed
126	Saahasamallawa	ditto	1200	1743	2	0	0	Okaaka branch—deposed
127	Kalyaanawati	ditto	1202	1745	6	0	0	Sister of Kirti Nissanga
128	Dharmaasooka	ditto	1208	1751	1	0	0	Not specified—a minor
129	Nayaanga or Neekanga	ditto	1209	1752	0	0	17	Minister—put to death
	Leelawatee	ditto	1209	1752	1	0	0	Restored, and again deposed
130	Lokaiswera 1st	ditto	1210	1753	0	9	0	Usurper—deposed
	Leelawatee	ditto	1211	1754	0	7	0	Again restored and deposed a third time
131	Pandi Prakrama Bahoo 2d	ditto	1211	1754	3	0	0	Usurper—deposed
132	Maagha	ditto	1214	1757	21	0	0	Foreign usurper
133	Wejayabahoo 3d	Dambadeniya	1235	1778	24	0	0	Descendant of Sirisangabo 1st
134	Kalikaala Sahitya Sargwajnya or Paandita Prakrama Bahoo 3d	ditto	1266	1809	35	0	0	Son
135	Bosat Wejaya Bahoo 4th	Pollonnaroowa	1301	1844	2	0	0	Son
	Bhuwaneka Bahoo	*Yapahoo or Subhapabattoo*						
136	Bhuwaneka Bahoo 1st	ditto	1303	1846	11	0	0	Brother
137	Prakrama Baboo 3d	Pollonnaroowa	1314	1857	5	0	0	Son of Bosat Wejayabahoo
138	Bhuwaneka Bahoo 2d	Kurunaigalla or Hastisailapoora	1319	1862	not stated			Son of Bhuwenekabahoo
139	Pandita Prakrama Bahoo 4th	ditto				do.		Not specified
140	Wanny Bhuwaneka Bahoo 3d	ditto				do.		

141	Wejaya Bahoo 5th	ditto	0	0	not stated			Not specified
142	Bhuwaneka Bahoo 4th	Gampola or Gangaasiri-poora	1347	1890	14	0	0	Not specified
143	Prakrama Bahoo 5th	ditto	1361	1904	10	0	0	Not specified
144	Wikrambahoo 3d	Partly at Kandy or Sengadagalla Nowera	1371	1914	7	0	0	Cousin
145	Bhuwaneka Bahoo 5th	Gampola or Gangaasiri-poora	1378	1921	20	0	0	Not specified
146	Wejaya Bahoo 5th or Weera Bahoo	ditto	1398	1941	12	0	0	Not specified
147	Sree Praakrama Bahoo 6th	Kotta or Jayawardana-poora	1410	1953	52	0	0	Not specified
148	Jayaabahoo 2d	ditto	1462	2005	2	0	0	Maternal grandson—put to death
149	Bhuwaneka Bahoo 6th	ditto	1464	2007	7	0	0	Not specified
150	Pandita Praakrama Bahoo 7th	ditto	1471	2114	14	0	0	Adopted son
151	Weera Praakrama Bahoo 8th	ditto	1485	2028	20	0	0	Brother of Bhuwanekabahoo 6th
152	Dharma Praakrama Bahoo 9th	ditto	1505	2048	22	0	0	Son
153	Wejaya Bahoo 7th	ditto	1527	2070	7	0	0	Brother—murdered
	Jayaweera Bandara	*Gampola*						
154	Bhuwaneka Bahoo 7th	Kotta	1534	2077	8	0	0	Son
	Maayaadunnai	*Seetaawaka*						
	Raygam Bandara	*Raygam*						
	Jayaweera Bandara	*Kandy*						
155	Don Juan Dharmapaala	Kotta	1542	2085	39	0	0	Grandson
	A Malabar	*Yapahoo*						
	Portuguese	*Colombo*						
	Weediye Raja	*Pailainda Nowera*						
	Raajasingha	*Aiwissawelle*						
	Idirimaaney Suriya	*Seven Korles*						
	Wikrama Bahoo	*Kandy*						*Descendant of* Sirisangabo 1st
156	Raajasingha 1st	Seetaawaka	1581	2124	11	0	0	Son of *Maayaadunnai*
	Jaya Suriya	*Seetaawaka*						
	Weed'ye Raja's queen	*ditto*						
157	Wimala Dharma	Kandy	1592	2135	12	0	0	Original royal family

158	Senaaratena or Senerat	Kandy	1604	2147	31	0	0	Brother
159	Raaja-singha 2d	ditto	1635	2178	50	0	0	Son
	Koomaara-singa	*Ouvah*						*Brother*
	Wijaya Paala	*Matelle*						*Brother*
160	Wimala Dharma Suriya 2d	Kandy	1685	2228	22	0	0	Son of Raaja-singha
161	Sreeweera Prakrama Narendrasingha or Koondasaala	ditto	1707	2250	32	0	0	Son
162	Sreewejaya Raajasingha or Hanguranketta	ditto	1739	2282	8	0	0	Brother-in-law
163	Kirtisree Raajasingha	ditto	1747	2290	34	0	0	Brother-in-law
164	Raajaadhi Raajasingha	ditto	1781	2324	17	0	0	Brother
165	Sree Wickrema Raajasingha	ditto	1798	2341	16	0	0	Son of the late king's wife's sister, deposed by the English, and died in captivity

[N. B.—*The names printed in the above tables in Italics, are those of subordinate or contemporary princes.*]